

CATALOGUE RAISONNÉ
OF THE
BÛHÂR LIBRARY

VOLUME I

PERSIAN MANUSCRIPTS.

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PERSIAN MANUSCRIPTS.



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CATALOGUE RAISONNÉ OF THE
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VOLUME I



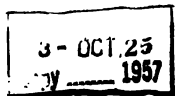
CATALOGUE OF THE
PERSIAN MANUSCRIPTS
IN THE BÜHÄR LIBRARY

EDITED BY
HALLAJI QASIM HAJI HADJI

REVISED AND CORRECTED BY
HALLAJI ABDUL MUQADDAS
B. H. H.



VOLUME I



CATALOGUE OF THE PERSIAN MANUSCRIPTS IN THE BŪHÂR LIBRARY

BEGUN BY

MAULAVÎ QÂSIM ḤASÎR RAḌAVÎ

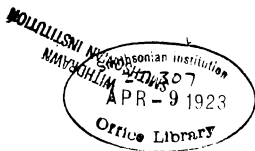
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CALCUTTA,

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1921.



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PREFACE.

It was Munshi Sayyid Sadr-ud-Din of Būhār in Bardawān who laid the foundation of the Būhār Library. He was Mir Munshi of Mir Ja'far, Nawwāb of Murshidābād, and tutor to his son and successor, Najm-ud-Daulah. He served subsequently as Munshi to Warren Hastings, and in that capacity played an important part in the transfer of the Diwāni from the Nawwāb of Murshidābād to the East India Company. The Emperor Shāh 'Ālam, who held him in high esteem, appointed him *Mutawalli* (Trustee) of the Bā'is Hazāri Parganahs of Bengal, the tenure of which had been granted to the eminent saint, Sayyid Jalāl Tabrizi (d. A. H. 642-A. D. 1244) who came to Panduah, in Bengal, in the seventh century of the *Hijrah*.

In A. H. 1189-A. D. 1775 Munshi Sadr-ud-Din founded the famous Jalāliyah Madrasah, placing at its head Maulānā 'Abd-ul-'Alī of Lucknow (d. A. H. 1225-A. D. 1810), popularly known as Bahr ul-'Ulūm or the 'Sea of Knowledge,' the distinguished Indian scholar and writer. Munshi Sadr-ud-Din attached to the Madrasah the "Jalāliyah Library," as the Būhār Library was originally designated. The income of the Bā'is Hazāri Parganahs provided the funds required for the Jalāliyah Madrasah and the Library.

Munshi Sadr-ud-Din died on the 14th of Ramāḍan, A. H. 1211-A. D. 1796. The other member of the Būhār family with whom we are concerned is another Sadr-ud-Din, the great-grandson of Munshi Sayyid Sadr-ud-Din, and to be distinguished from him as *Maulavi* Sadr-ud-Din Aḥmad. He was born in Būhār in A. H. 1259-A. D. 1843. He evinced from boyhood an eager taste and exceptional aptitude for Oriental learning. He became a good scholar. A large number of the manuscripts of the Būhār Library contain notes from his hand, showing how attentively he had perused them. The works we owe him are the *Rawā'iḥ-ul-Mustafā* and an edition of *Nasā'i's al-Khaṣā'is*. He is reported to have written a reply to Maulavi Shibli Nu'mānī's *Al-Fārūq*; but his work, entitled *Al-Murtaḍā*, remains unpublished.

How extensive the Būhār Library was at the time of the decease of Munshi Sadr-ud-Din is not known. Much is understood to have been lost between that date and the assumption of charge by Maulavi Sadr-ud-Din Aḥmad about the middle of last century. It then consisted of only 100 manuscripts and some printed books. By 1905 it had grown by purchase, as well as by the addition of copies of manuscripts in other Indian libraries, to a collection of four hundred and sixty-eight Arabic manuscripts, four hundred and eighty-three Persian manuscripts, one Turkish manuscript, and one Urdū manuscript, besides about nine hundred and forty Arabic, four hundred Persian, and one hundred and forty Urdū books, printed or lithographed. This growth was due entirely to the enthusiastic spirit of Maulavi Sadr-ud-Din Aḥmad.

It was the same spirit that dictated the wish that the Bûhâr Library should remain intact for the use of all succeeding generations of Arabic and Persian scholars. To secure this Maulavi Sadr-ud-Din Ahmad presented the library to the Government of India under an agreement, signed by himself and by the Secretary to the Government of India in the Home Department on behalf of the Secretary of State for India, on the 22nd August, 1904. In accordance with the agreement the Bûhâr Library, which is always to be so designated, is preserved in a separate room in Metcalfe Hall in Calcutta. Two illuminated manuscripts, one, the Qurân, written in a beautiful minute Naskh by the Emperor Aurangzib, A.H. 1099, the other, a copy of the Panj Sûrah, written in a learned Naskh in gold by the prince Dârâ Shikûh, are in the custody of the Trustees of the Victoria Memorial Hall in Calcutta; but this too, is in accordance with the agreement.

Maulavi Sadr-ud-Din Ahmad died in 1905, less than a year after the presentation of the library to the Government of India.

The compilation of a *catalogue raisonné* of the manuscripts was begun by Maulavi Abul Khayr Muḥammad Yûsuf, who held the post of clerk-in-charge of the Bûhâr Library from July 1905 to October 1906. He dealt only with the Arabic manuscripts. His successor, Maulavi Qâsim Ḥasir Raḍawî, who held the post from 1906-1909, prepared notices of nearly all the Persian manuscripts. The work was perforce suspended during the incumbency of the next clerk-in-charge, for, although a good Arabic scholar, he was without the aptitude requisite for cataloguing. In December 1914, the Secretary of State for India accorded his sanction to a proposal that Maulavi Hidâyat Husayn, Professor of Arabic and Persian at the Presidency College, Calcutta, should be entrusted with the revision and completion of Maulavi Abul Khayr's catalogue of the Arabic manuscripts, and that Khân Şâhib 'Abd-ul-Muqtadir, the cataloguer of the Persian manuscripts in the Oriental Public Library at Bankipur, should do the same for Maulavi Ḥasir's catalogue of the Persian manuscripts.

I deal in what follows only with the catalogue of the Persian manuscripts. It is less full than some of those that have been published of similar but larger collections of manuscripts. If was thought unnecessary to repeat the biographical accounts of well-known authors that are to be found in other catalogues. Following the example of Dr. E. Blochet in his "Catalogue des Manuscrits Persans de la Bibliothèque Nationale," Khân Şâhib 'Abd-ul-Muqtadir has not given references to notices of other manuscript copies in other catalogues. Full biographical accounts have, however, been given whenever possible, of authors not well known, and each manuscript of special interest has been made the subject of a relatively long notice. A point has been made of placing the notices of the manuscripts so as to show the chronological sequence of the works in the library on history, biography, and the other eight groups. Effort has also been made to ascertain the places of birth and the dates of death of authors. The determination of the precise date of composition, or the approximate date, has been done thoroughly; and the external appearance of the manuscripts, the nature of the hand writing, the existence of lacunae, and the misplacing of folios by the binder have always been noted.

Several of the manuscripts here described are of great interest ; but the gem of the collection is a unique history of Herat (No. 58), written in the beginning of the eighth century of the *Hijrah* by an author who was himself an eye-witness of most of the events narrated by him. Attention may also be called to a very rare copy of a cosmographical work (No. 97), composed in the beginning of the latter half of the sixth century A.H. ; to a rare, though incorrect, copy of *Shams-i-Qays's* *Al-Mu'jam* (No. 262), a work on rhyme and prosody of which only three other copies are known to exist ; to the rare copies of *Nizami's* *Diwan* (No. 294) ; the *Maghawis* of *Jamāl-i Kanbūhī* (No. 357) ; the *Khamsah* of *Sharfi Kashmiri* (No. 366), and to a very interesting and extremely rare copy of *Sharaf-ud-Din 'Ali Yazdi's* anthology (No. 431). Among other interesting manuscripts are a beautifully written copy of *Firdausi's* *Shāh Nāmah* (No. 276), containing fine illustrations of the Persian school, an illuminated copy of *Nizami's* *Khamsah* (No. 295) ; a beautifully illustrated copy of the *Khāwar Nāmah* (No. 328), representing the finest specimen of Indian miniature painting and calligraphy ; and a good and correct copy of *Daulat Shāh's* *Tadkirat-ush-Shu'arā* (No. 90), dated A.H. 980 ; and a beautifully written copy of *Gazālī's* *Kimiya-i-Sa'adat* (No. 166), dated A.H. 903, transcribed from, and collated with, the author's copy.

The power of lending the manuscripts to scholars, conferred on the Government of India, is narrowly restricted. The relevant clause of the agreement is :—

(6) "No illuminated manuscripts in the Bohar Library shall be taken out of the premises of the Imperial Library, except such as the Committee or Trustees of the Victoria Memorial Hall may desire to have removed to, and kept in, such hall, with the approval of the Council of the Imperial Library ; and no manuscript of the said Bohar Library shall be taken out of Calcutta."

The hope may be expressed that the publication of this catalogue and the catalogue of the Arabic manuscripts, now far advanced, may serve to make the Būhār Library more widely known to Arabic and Persian scholars. The Imperial Library collections of Arabic, Persian, and Urdū books, now small, but steadily growing, are also freely at the disposal of visitors to the Būhār Library. Dependence is placed on their co-operation in building up these collections.

J. A. CHAPMAN.

IMPERIAL LIBRARY, METCALFE HALL,
Calcutta, 6th of February, 1919.

TRANSLITERATION TABLE.

ء = 'a, 'i, 'u.

ث = ṣ.

ج = ch.

ح = h.

خ = kh.

ذ = d.

ز = z.

ش = sh.

ص = s.

ض = ḍ.

ط = ṭ.

ظ = z.

ع = 'a, 'i, 'u.

غ = ḡ.

ق = q.

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I. HISTORY.

(1) General History.

No. 1.

fol. 626; lines 19; size 13×8; 9×4½.

تاریخ گزیده

TARÎKH-I-GUZÎDAH.

A general history of the world from the earliest times to A.H. 730 = A.D. 1329, by Ḥamd Ullah b. Abi Bakr b. Aḥmad b. Naṣr Musta'fi of Qazwin محمد بن ابی بکر بن احمد بن نصر مستوفی القزینی completed in the aforesaid year and dedicated to the Wazīr Giyâs-ud-Dīn Muḥammad, the son of Rashid-ud-Dīn Faḍl Ullah.

Beginning:—

سپاس و ستایش پادشاهی را که ملک او بی زوال است *

The work is divided into an introduction (Fâtihah), six chapters (Bâbs), each sub-divided into several sections (Faṣls), and an appendix (Khâtimah), as follows:—

Introduction, on the creation of the world, fol. 14^b.

Chapter I, Prophets and sages from Âdam to Muḥammad, fol. 17^a (in two sections).

Chapter II, Pre-Islamic kings, fol. 80^a (in four sections).

Chapter III, Muḥammad, his Khalifs, friends and descendants, fol. 127^a (in six sections).

Chapter IV, Islamic kings, fol. 363^a (in twelve sections).

Chapter V, Mujtahids, Qâris, Traditionists, Shaykhs, 'Ulamâ, and Poets, fol. 545^a (in six sections). The introductory heading is wanting here.

Chapter VI (wrongly written here باب هشتم), Account of the author's native land Qazwin, fol. 584^a (in eight sections).

This chapter has been translated by M. Barbier de Meynard in the *Journal Asiatique*, 5^e série, vol. x, pp. 257-295.

The appendix, containing a description of genealogical tables devised by the author to illustrate general history, is wanting.

Prof. E. G. Browne has reproduced the work in facsimile from a MS. dated A.H. 857, with an introduction. Fol. 407 is blank.

The copy is full of corrections and emendations, but clerical errors and gaps are numerous.

Written in cursive Indian Ta'liq. The headings are written in red.

Not dated, apparently 19th century.

No. 2.

fol. 101; lines 27-30; size 10×7 ; 8×5 .

روضة الصفا

RAUDAT-US-ŞAFÂ.

A fragment of the most popular universal history Raudat-uş-Şafâ, which was composed by Mir Khwând (d. A.H. 903 = A.D. 1497) میرخواند at the request of Mir 'Ali Shîr Nawâ'i. The entire work is divided into eight volumes, but the present copy comprises only the latter portion of the fifth volume beginning with the history of the kings of Egypt, who reigned there after the extinction of the Ismâ'ilis, and ending with the account of Khwâjah 'Ali Muwayyid, the last ruler of the Sarbadârs, corresponding with pp. 94-186 of vol. v of the Bombay Edition.

The MS. opens abruptly thus:—

* اقبیک ترکمان عازم بخارا کردند و با اقبیک گفت که اگر مردم بخارا

The Raudat-uş-Şafâ has been lithographed in Bombay, A.H. 1271, and in Teheran, A.H. 1270-74. A Turkish translation of the work was printed at Constantinople, A.H. 1258.

The present copy, written in a learned Naskh with rubrics, seems to be a correct one.

The last nine folios are damaged and are pasted in several places.

Not dated, apparently 17th century.

A seal dated A.H. 1213 and bearing the inscription کفیل الدین الحسینی is found on the last folio of the copy.

No. 3.

fol. 343; lines 20; size 14×9 ; $9\frac{3}{4} \times 6$.

خلاصة الاخبار

KHULÂŞAT-UL-AKHBÂR.

A general history from the earliest times to A.H. 905 = A.D. 1499, which the author Giyâş-ud-Dîn b. Humâm-ud-Dîn, surnamed

Kh̲wānd Amir غياث الدين بن همام الدين الملقب بخوارند امير (born at Herat about A.H. 880 = A.D. 1475, died in Gujarāt, A.H. 941 = A.D. 1534) abridged from his maternal grandfather Mir Kh̲wānd's well-known historical work *Raudat us-Safā*.

Beginning:—

• خلاصہ کلمات راویان اخبار انبیاء عالمقدار •

The author wrote the work at the request of Mir 'Alī Shīr Nawā'i. It is divided into a Muqaddimah, ten Maqālahs and a Kh̲atimah.

A great portion of the work has been translated by Major David Price in his *Retrospect of Muhammadan History*.

Written in a clear Nasta'liq within gold and coloured ruled borders with a beautifully illuminated frontispiece and 'Unwān.

Not dated, apparently 17th century.

The MS. is in a very damaged condition.

No. 4.

fol. 215; lines 19; size 11×8: 8×5½.

حبیب السیر

HABĪB-US-SIYAR.

The well-known universal history from the creation of the world to A.H. 930 = A.D. 1523, by the same Giyaṣ-ud-Dīn b. Humām-ud-Dīn, surnamed Kh̲wānd Amir (d. A.H. 941 = A.D. 1534), who was engaged in this work from A.H. 927-930 = A.D. 1521-1524. Elliot (Bibl. Index, Vol. I, p. 122), however, but on the authority of only one MS., states that the author did not complete his work until A.H. 935 = A.D. 1528.

Beginning:—

• لطایف اخبار لآلی نثار انبیاء عالی مقدار •

Edited, Teheran, A.H. 1271; Bombay, A.H. 1273.

The entire work is divided into three volumes (مجلد) each of which comprises four chapters. This library possesses only the first volume bound in two separate parts.

PART I.

Iftitāh or Introduction, on the creation, *Iblis*, *Jinns*, etc., fol. 11^b.

Chapter I, History of the Prophets and philosophers, fol 16^a.

Chapter II, History of the kings of Arabia and Persia before Islamism, fol. 131^a.

Chapter III, History of Muḥammad, fol. 204^b.

The copy breaks off in the middle of the account relating to the date of the Prophet's birth with the following words:—

پس غرة ربيع الاول يا سه شنبه يا چهار شنبه *

No. 5.

fol. 216-426; lines and size same as above.

Part II or the continuation of the above, beginning with the words:—

يا چهار شنبه و بيا برين مقدمه از روى حساب نمي تواند بود که روز

در شنبه دوازدهم ربيع الاول برده باشد *

Chapter IV, History of the first four Khalifs, on fol. 322^b.

Both copies are written in fair Nasta'liq by the same scribe.

The frontispiece of the first part is fairly illuminated.

Not dated, apparently 18th century.

No. 6.

fol. 119; lines 31; size $11\frac{1}{2} \cdot 7$; $9\frac{1}{2} \times 5\frac{1}{4}$.

لُبُّ التَّوَارِيخِ

LUBB-UT-TAWÂRĪKH.

A general history from the earliest times to A.H. 948 = A.D. 1541 by Yaḥyâ b. 'Abd-ul-Laṭîf ul-Ḥusaynî ul-Qazwînî يحيى بن عبد اللطيف الحسيني القزويني who, according to a notice of his life found at the end of this copy (fol. 119^b), was born on Thursday, the 19th of Du'lqa'd, A.H. 855 = A.D. 1451, and died in Iṣfahân on the 23rd of Rajab, A.H. 962 = A.D. 1554.

Beginning:—

حمد و سپاس مرخدای را که سلاطین جهان *

The work was written by order of Prince Abul Faṭḥ Bahrâm Mirzâ, the fourth son of Shâh Ismâ'il Ṣafawî, and was completed, according to Rieu I, p. 104, on the 20th Du'l Hijjah, A.H. 948 = A.D. 1541; but like Rieu's copy this one contains several accounts of a later period; e.g. the death of Humâyûn in A.H. 963 = A.D. 1556 (fol. 90^b) and even of Akbar in A.H. 1014 = A.D. 1605 (fol. 118^b).

A Latin translation, with the title "Medulla Historiarum," was published in A. F. Büsching's "Magazin für die neue Historie und Geographie," vol. xvii, Halle, 1783.

The work is divided into four parts called Qisms, with numerous subdivisions :—

Qism I, Muḥammad and the twelve Imâms, fol. 2^a.

Qism II, Pre-Islamic kings, fol. 10^b.

Qism III (wrongly written here *مقاله سیوم*), The post-Muhammadan rulers, fol. 21^b.

Qism IV, The Ṣafawî Kings, fol. 102^b.

Written in cursive Nasta'liq within coloured ruled borders.

The colophon is dated the 14th of Ṣafar, A.H. ثلاث و سبع بعد الف, most probably a mistake for ثلاث و سبعون بعد الف, i.e. 1073. It was written at Fathâbâd in the Deccan by Muḥammad Riḍâ bin Muḥammad Ṣâliḥ Maṣḥhadi. The headings are written in red. The names of persons and the titles of books quoted in the text are marked with red lines.

There are several 'Arḍ-didâhs and notes of the time of Jalâl-ud-Din Shâh 'Alam (A.H. 1173-1221 = A.D. 1759-1806), and some others, the dates of which range from A.H. 1173-1195.

No. 7.

fol. 286; lines 15; size $8 \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

نگارستان

NIGÂRISTÂN.

A very large collection of narrative accounts, extracted from trustworthy historical works, and arranged in proper order under the dynasties to which they relate, by Aḥmad b. Muḥammad b. 'Abdul Gafûr ul-Gaffârî ul-Qazwinî, better known as Qâḍî Aḥmad Gaffârî احمد بن محمد بن عبد الغفور الغفاري القزويني المشتهر به قاضي (d. A.H. 975 = A.D. 1567), who, besides this work, wrote the well-known history called Jahân Ârâ in A.H. 972 = A.D. 1564 and dedicated it to Shâh Tahmâsp Ṣafawî.

Beginning :—

ای طرازندۀ بهارستان * و ای نگارندۀ نگارستان

Foll. 138, 283 and 284 have been supplied in a later hand. There is a lacuna after fol. 284^b.

Written in fair Nasta'liq.

The colophon is dated 22nd Rabi' II, A.H. 168, probably a mistake for 1168.

Scribe :—عبد الرحيم ابن شيخ عبدالحكي

No. 8.

fol. 394; lines 34-35; size $15 \times 8\frac{1}{2}$; $13\frac{1}{2} \times 6$.

روضة الطاهرين

RAUDAT-UT-TÂHIRÎN.

A general history from the earliest times to A.H. 1014 = A.D. 1605, by Tâhir Muhammad b. 'Imâd-ud-Dîn Ḥasan b. Sultân 'Alî b. Ḥâjî Muhammad Ḥusayn Sabzwârî طاهر محمد بن عماد الدین حسن طاهر محمد بن حسیں سبزواری.

Beginning:—

بعد از حمد باری سبحانه تعالی علوة نا محدود *

According to the author's statement in the preface the first word of the title, which is equal to 1011, is a chronogram for the date of composition of the work, but the history of the reign of Akbar down to his death in A.H. 1014 shows that the work was subsequently brought down to a later period.

The work is divided into five parts (Qîsms), subdivided into chapters (Bâbs), and again into sections (Faṣls).

A very full table of contents, in which not only the dynasties but the individual kings are enumerated, with the length of their reigns, occupies the first fourteen folios.

Contents:—

Qism I.—Prophets and sages, early kings of Persia and Arab kings, fol. 13^a.

Qism II.—The first four Khalifs and the Imâms, fol. 179^b.
(Space for the heading is left blank here).

Qism III.—The Turks, Chingiz Khân, Timûr, and the Ṣafawî kings, fol. 211^b.

Qism IV.—Hindû traditions, from the Mahâbhârat, as translated into Persian by the order of Akbar, fol. 290^b.

Qism V.—Kings of India with a special history of Akbar from his accession to his death, the nobles, poets and 'Ulamâ of his Court. This Qism ends with an account of the wonders and curiosities of the islands and harbours in the Bay of Bengal.

Qism IV is wrongly followed by the history of the reign of Akbar (fol. 346^b-374^b), which really belongs to the latter portion of Qism V, and the history of the earlier kings of India (fol. 377^b-393^b), with which the fifth Qism begins, is placed after the history of Akbar. There is a lacuna after fol. 374^b and the history of Akbar breaks off in the beginning of the account relating to A.H. 1013 (two leaves have been left blank here). There is another lacuna

after fol. 393^b where the narrative breaks off in the middle of the reign of Humâyûn, and folio 394^a abruptly opens with the concluding part of the account relating to the curiosities of the islands and harbours of Bengal.

Spaces for headings have been left blank in many places towards the end of the copy.

Written in a fair Indian Ta'liq. Foll. 363^a-374^b are written in a different hand.

Noted dated, apparently 17th century.

No. 9.

fol. 636; lines 21; size $11\frac{1}{4} \times 7$; $9\frac{1}{4} \times 5\frac{1}{4}$.

منتخب التواريخ

MUNTAKHAB-UT-TAWÂRIKH.

A comprehensive general history from the beginning of the world to the time of Shâh Jahân (A.H. 1037-1069 = A.D. 1628-1659), to whom the work is dedicated, by Muḥammad Yûsuf b. Shaykh Raḥmat Ullah ul-Atakî ul-Kan'ânî محمد يوسف بن شيخ رحمت الله الاتكي الكنعاني who completed it, according to Rieu, p. 122, in A.H. 1056 = A.D. 1646. See also Bank. Lib. Cat. No. 476.

Beginning:—

جميع معامد و ستایش که مبداء فیض من الاول الى الابد

The entire work is divided into a Muqaddimah, five Qisms and a Khâtimah, but this copy comprises the Muqqadimah and the first three Qisms only, as follows:—

Muqaddimah, divided into four Faṣls:—

1. Utility of history, fol. 9^b.
2. Creation, fol. 10^a.
3. Tribes of the *Jinns*, fol. 13^b.
4. Constitution of the human body, fol. 15^a.

Qism I, divided into two Bâbs:—

1. Prophets and apostles, fol. 18^a.
2. Ancient sages and philosophers, fol. 134^b.

Qism II, divided into two Bâbs:—

1. Early kings of Persia, fol. 146^b.
2. Kings who were contemporary with the early kings of Persia, fol. 195^a.

Qism III, divided into two Bâbs:—

1. History of Muḥammad, fol. 238^b.

2. History of the early Khalifs, the kings of Umayyah and the 'Abbaside Khalifs, fol. 406^a.

Foll. 622^a-624^b are left blank and the accounts of the Khalifs Mu'tadid (A.H. 279-289 = A.D. 892-902), Muqtafi (A.H. 289-295 = A.D. 902-908) and Muqtadir (A.H. 295-320 = A.D. 908-932) are wanting.

The account of the divisions into which the work is divided, given at the beginning of the copy, is erroneous and confusing.

The copy, written in fair Nasta'liq, is full of clerical errors. Spaces for headings have been left blank in several places. The name of the scribe اثير الدين بوهارى is found at the end of Qism II, fol. 237^b.

Not dated, apparently 19th century.

The MS. is slightly damaged.

No. 10. (*Turkish*).

fol. 90; lines 15-30; size 11 $\frac{3}{4}$ × 8; 8 × 4.

تقويم التواريخ

TAQWÎM-UT-TAWÂRÎKH.

A very neat copy of the Turkish original of the famous chronological tables composed in A.H. 1058 = A.D. 1648, by Mustafâ b. 'Abd Ullah, better known as Hâjî Khalifah مصطفى بن عبد الله the author of the well-known work Kashf-uz-Zunûn, who died in A.H. 1068 = A.D. 1657.

Beginning:—

حمد و ثنا و شكرى انتها اول مبداء اول جن و علايه •

The Turkish preface is preceded by a short preamble in Persian.

The work has been printed in Constantinople, A.H. 1146.

A Persian translation of the work is noticed in Rieu, i. p. 137.

Contents:—

Preface and introduction treating of the various eras, fol. 1^b.

Chronological tables for the period extending from Âdam to the Hijrah, fol. 9^b.

Chronological tables from the first year of the Hijrah to A.H. 1045, foll. 20^a-73^b.

Each page is divided into ten columns.

Foll. 74 and 75 blank.

The above is followed by tables of dynasties, viz. 25 (in Rieu, Turkish Cat., loc. cit., 26) anterior to Islamism and 109 (in Rieu, *ib.*, 110) posterior to it, foll. 76^a-80^b.

Tables of the Osmanli Sultāns of the grand Wazirs, Qādi-
'Askers, tutors of the Sultāns and Qādis of Constantinople, foll. 81^a-
89^b. These are arranged in five or six columns, which show the
name of each dynasty, the number of its sovereigns, its seat, the
dates of its rise and of its extinction, and lastly, its duration.

The *Khātimah* begins on fol. 90^a.

Written in a learned Ta'liq within red-ruled borders on good
thick paper.

Not dated, apparently 17th century.

The additions of numerous historical notes written in Turki,
which are found on the margins throughout the copy, the correc-
tions and emendations in several places, and the learned hand in
which the copy is written, tend to suggest that the MS. is an auto-
graph of the learned author.

No. 11.

foll. 291 ; lines 31 ; size $13\frac{1}{4} \times 8\frac{1}{4}$; $11\frac{1}{4} \times 5\frac{1}{4}$.

مرآت العالم

MIR'ÂT-UL-ÂLAM.

A very useful and trustworthy compendium of eastern history
from the earliest times to the reign of Aurangzib, compiled in A.H.
1078 = A.D. 1667.

Beginning :—

برترین گوهری که تاجداران کشور فصاحت النخ *

The work is usually ascribed to Muḥammad Bakhtāwar Khān
محمد بختاور خان (d. A.H. 1096 = A.D. 1685), who in the preface
to the work claims the authorship for himself, while the real
author is Muḥammad Baqā of Sahāranpūr سهارنپوری (d.
A.H. 1094 = A.D. 1683), a friend of Bakhtāwar Khān. For a dis-
cussion of this controversial point see Bankipur Lib. Cat. No. 477.

The work is divided into an introduction, seven sections, called
آرایش, each sub-divided into several chapters called نمایش and
نمود ; one appendix, termed افزایش, and a conclusion or خاتمه. A
very full table of contents, occupying foll. 2^a-4^a, is given in the
beginning of the work.

Written in a fair Nasta'liq with the headings in red. The
last four folios have been placed in new margins.

Not dated, apparently 18th century.

No. 12.

fol. 311; lines 13; size $10\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 6$.

منتخبات مرآت العالم و طبقات اکبری

MUNTAḤHABÂT-I-MIR'ÂT-UL-'ÂLAM WA ṬABAQÂT-I-AKBARÎ.

Extracts from the Mir'ât-ul-'Âlam (noticed above) and the Ṭabaqât-i-Akbarî.

Foll. 1^a-101^a. Extracts from the seventh book of the Mir'ât-ul-'Âlam containing the biographies of the saints and 'Ulamâ from the time of Akbar to the reign of 'Âlamgir and of the celebrated caligraphists from Ibn-i-Maqlah to the author's time. The Khâtimah containing notices of Persian poets (arranged in alphabetical order), begins on fol. 57^a.

Beginning:—

پیرایش سوم مشتملبر دو نمود و یک افزایش - نمود اول در ذکر مشایخ
کرام این عهد فرخی مهد *

Foll. 101^b-104^b blank.

Foll. 105^a-131^b. Extracts from the Ṭabaqât-i-Akbarî, a general history of India from the Muhammadan conquest to the end of the 38th year of Akbar's reign, by Nizâm-ud-Dîn Ahmad bin Muḥammad Muqim-ul-Harawî نظام الدین احمد بن محمد مقیم الهروی (d. A.H. 1003 = A.D. 1594). This is an extract of the concluding portion of the first Ṭabaqah of the Ṭabaqât-i-Akbarî, containing biographical notices of the nobles, learned men and poets of Akbar's time.

Beginning:—

پوشیده نماند که چون از احوال خیر مال حضرت خلیفۃ الہی فراغ
دست داد *

Foll. 132^a-135^b blank.

Foll. 136^a-311^b. Extract from the sixth book of the Mir'ât-ul-'Âlam, containing the history of Bâbur, Humâyûn, Akbar, Jahângir and Shâh Jahân.

Beginning:—

آرایش ششم در ذکر پادشاهان عظیم الشان گورگانیہ کہ گلزار ہمیشہ بہار
ہندوستان را از خس و خاشاک وجود کفار پرداختہ *

This interesting copy, containing the most valuable extracts from the above-named works, is full of learned and useful notes and annotations. These, in most cases, are followed by references

to the Â'in-i-Akbari. For instance, regarding the poet الفتنى, on fol. 133^a, we find the following remark in the margin:—"Who is this? V. my note to No. 42, A.A. p. 223."

From the above facts as well as from handwriting, with which I am quite familiar, it is evident that the author of these valuable notes is no less a person than the famous orientalist H. Blochmann, the translator of the Â'in-i-Akbari. On fol. 1^b (margin) Mr. Blochmann remarks thus: "This extract of the Mir'ât-ul-'Âlam by Bakhtâwar Khân contains the most valuable portion of the work, viz. Biographies of holy and learned men, from the time of Akbar, and of celebrated calligraphists; a narration of remarkable events, and a notice of the labour of the author. The Khâtimah contains Biographies of poets, alphabetically arranged."

Written in fair Indian Ta'liq with the headings in red. The copy was most probably written for Mr. Blochmann.

No. 13.

fol. 571; lines 23; size $11\frac{3}{4} \times 7$; $8 \times 4\frac{1}{2}$.

مرآت جهان نما

MIR'ÂT-I-JAHÂN-NUMÂ.

A correct and old copy of the Mir'ât-i-Jahân-Numâ or general history of the world, compiled under Aurangzib before A.H. 1094 = A.D. 1682. It is an enlarged recension of the Mir'ât-ul-'Âlam (see No. 11), which is due, like the shorter work, to the authorship of Muhammad Baqâ and not to Bakhtâwar Khân. It was edited after the author's death by his sister's son Muhammad Shafi', A.H. 1095 = A.D. 1683, regarding which question see the Bankipur Lib. Cat. No. 477.

Beginning:—

زینت چہرہ شہد کلام مجلی معامد ملک علام *

The work is divided into a Muqaddimah, seven Payrâ'ish each subdivided into several Numâ'ish, and a Khâtimah. A detailed index of the contents with reference to the pages comprises fol. 3^b-5^a.

Written in a learned and fair Nasta'liq within red-ruled borders.

The date of transcription in the colophon is hopelessly damaged; but the name of the scribe, as far as the mutilation allows us to decipher it, reads عبد النبي سيد فيروز سهارنپوری. The copy was apparently prepared in the beginning of the 18th century.

A note on the fly-leaf is dated A.H. 1134.

A seal of Bakhtâwar-ul-Mulk Sayf-ud-Daulah Najaf Quli Khân Bahâdur Muzaffar Jang, dated A.H. 1191, is found on the fly-leaf

at the beginning of the copy. Marginal notes, written mostly in red, are occasional.

No. 14.

foll. 240; lines 15-19; size $9\frac{1}{4} \times 5\frac{1}{2}$; 8×4 .

(تاریخ عام)

(TÂRÎKH-I-ÂM).

An incomplete copy of a general history of the world from the earliest times to A.H. 1134 = A.D. 1721. It is defective at the beginning and opens abruptly thus:—

علامی شیعہ ابو الفضل در شگرف نامہ میفریسد کہ مشہور چنانست *

The work contains for the most part mere selections of interesting accounts and anecdotes from other histories without any originality. The latter portion of the work dealing with Indian affairs is comparatively more extensive. The work begins with Âdam and ends with an account of the death of Sayyid 'Abd Ullah Khân, A.H. 1134. It concludes with an enumeration of the names of the Râjâhs and kings who ruled in India with the dates of their birth, accession and death, commencing with Râjâh Judishter and ending with Aurangzib, d. A.H. 1118 = A.D. 1706.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

(2) History of Creeds and Sects.

No. 15.

foll. 424; lines 17; size $9\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

توضیح الملل

TAUDÎH-UL-MILAL.

A Persian translation of Abul Fath Muḥammad bin Abul Qâsim 'Adb-ul-Karim Shahrastânî's (d. A.H. 548 = A.D. 1153) well known Arabic work on religious and philosophical creeds, styled کتاب الملل والنحل, by Muṣṭafâ bin Shaykh Khâliqdâd ul-Hâshimî ul-'Abbâsî مصطفى بن شیعہ خالق داد الهاشمی العباسی, who wrote it by order of Jahângîr in A.H. 1021 = A.D. 1612.

Beginning:—

حمدی کہ لمعات اشعۃ افوار آن تیرگی اعتقاد الخ *

A copy of the oldest Persian translation by Afḍal bin Ṣadr Tarīkah of Iṣfahān, completed A.H. 843 = A.D. 1439 and dedicated to Sulṭān Shāh Rukh, is noticed in the India Office Lib. Catalogue No. 2541.

A full abstract of the table of contents (foll. 1^b-11^b) is given at the beginning of the copy.

The date of transcription is illegible, but apparently the copy was written in the beginning of the 17th century. Several seals of kings of Oudh are found at the beginning and the end.

Written in a clear Nasta'liq within coloured ruled borders.

(3) History of the Prophets, Muḥammad, Khalifs and the Imāms.

No. 16.

foll. 407; lines 17; size 10 × 6½; 7 × 3½.

فتوح ابن ادم

FUTŪḤ-I-IBN-I-A'ṢAM.

A Persian translation of Khwājah Abū Muḥammad Aḥmad bin A'ṣam ul-Kūfi's (d. about A.H. 314 = A.D. 926) Arabic work Futūḥ, or history of Islām from Muḥammad's death to the death of Ḥasan and Ḥusayn and the accession of Yazīd in A.H. 60 = A.D. 680.

Beginning:—

الحمد لله الملك القديم المنان الكريم الرؤف الرحيم الخ *

The translation was undertaken about A.H. 596 = A.D. 1199 by Muḥammad bin Aḥmad ul-Musta'fi ul-Harawī محمد بن احمد بن المستوفى الهروى who died after finishing only a small portion of the work, viz. the greater part of the history of Abū Bakr. It was continued and finished by Muḥammad bin Aḥmad bin Abī Bakr ul-Kātib ul-Mābarnābādī محمد بن احمد بن ابى بكر الكاتب المابرنابادى

Written in a clear Nast'aliq within gold and coloured ruled borders, with a frontispiece and an illuminated 'Unwān.

The MS. is worm-eaten and in most places pasted over with thick patches. Dated Muḥarram, A.H. 1074.

Scribe محمد هاشم ولد محمد شريف گجراتي

Several seals of the later kings of Oudh are found on fol. 1^a.

No. 17.

fol. 378; lines 17; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

ترجمہ مولود النبی

TARJUMAH-I-MAULÛD-UN-NABÎ.

A Persian translation of Sa'id bin Mas'ûd-ul-Kâzarûnî's history of Muḥammad, by 'Afif bin Sa'id bin Mas'ûd-ul-Kâzarûnî عفيف بن سعيد بن مسعود الكاذرؤني who finished the work in A.H. 760 = A.D. 1358.

Beginning:—

و به نستعين - حمد و سپاس بيقيناس خداييرا كه نور محمد صلى الله عليه و سلم پيش از همه چيز آفريد *

There are serious confusions regarding the title of the work and its authorship. In the colophon of the present copy, as well as in the Ind. Office No. 165, the work is called سير عفيفي. Rieu, III, p. 1026^a gives altogether a different name, viz. تاريخ حسيني; while two copies without any title are noticed in W. Pertsch, Berlin, Nos. 543 and 544.

Again Hâj. Khal. in several places hopelessly confuses the original Arabic and the present translation and their respective authors. A detailed discussion of the various conflicting statements will be found in the Bankipur Lib. Cat. No. 484, where a very old copy of the work dated A.H. 841, with a full description of its contents, is noticed.

The work is divided into four sections, called Qism and a Khâtimah, as follows:—

- I.—Creation of the Prophetic Light, down to the birth of Muḥammad, fol. 9^b.
 - II.—From his birth to his mission, fol. 56^a.
 - III.—Events which took place after the Prophetic mission during his stay at Mecca, fol. 86^b.
 - IV.—Events which took place during the period of his flight, fol. 137^a.
- Khâtimah.—On the merit and rewards attached to the act of showing respect to the Prophet and praying for him, fol. 333^a.

Written in Nim-Shikastah with the headings in red. Foll. 1^a-3^b have been supplied in a later hand. The lower halves of foll. 377^a and 377^b are wanting.

Dated Thursday the 17th of Dul Hîjjah, A.H. 1173.

Scribe:—بهواني سنه ۱۱۷۳.

No. 18.

fol. 164; lines 9; size $8\frac{3}{4} \times 5$; 6×3 .

مناقب السادات

MANÂQIB-US-SÂDÂT.

A work dealing with the praises, merits, qualities and prerogatives of the descendants of the Prophet, by Shihâb-ud-Dîn Daulatâbâdî شهاب الدین دولت آبادی who died in A.H. 848 or 849 = A.D. 1444 or 1445.

Beginning on fol. 5^b :—

الحمد لله رب العالمين اما بعد بدانکه بندگان درگاه نبوی و خردم
(خادم) بارگاه مصطفوی الخ *

Two biographical notices of the author, one taken from the Akhbâr-ul-Akhyâr of 'Abd-ul-Haqq Dihlawî and the other from the سبحة المرجان of Gulam 'Alî Âzâd, are given at the beginning of the copy.

The work is divided into ten chapters enumerated in the beginning.

According to the colophon the copy was written for the donor of this Library Maulavî Şadr-ud-Dîn by Hasib-ud-Dîn, and completed on Friday, the 22nd of November, 1889. Another note in the handwriting of the donor says that the MS. was corrected and collated by the above-named Hasib-ud-Dîn and Maulavî Khâdim Husayn on the 1st of Rabî' II, A.H. 1307.

Written in fair bold Nasta'liq.

No. 19.

fol. 603; lines 21; size $18\frac{1}{2} \times 12$; 13×8 .

روضة الاحباب

RAUDAT-UL-AḤBÂB.

A very comprehensive history of Muḥammad, his family, companions, followers and successors, by Amîr 'Aṭâ Ullah bin Faḍl Ullah Jamâl ul-Husaynî (d. A.H. 926 = A.D. 1520) امیر عطاء الله بن فضل الله جمال الحسيني completed in A.H. 900 = A.D. 1494 and dedicated to Mir 'Alî Shir.

Beginning :—

الحمد لله الذي من على المؤمنين اذ بعث اليهم *

The entire work is divided into three books, called Maqṣads.

Maqṣad I.—History of Muḥammad and his exploits, fol. 2^b.

Maqṣad II.—History of the first three caliphs, fol. 251^a.

Maqṣad III.—History of 'Alī, the twelve Imāms and all the other famous followers of the Prophet, fol. 385^b.

Each Maqṣad begins with a short preface. A detailed index of the whole contents with reference to pages occupies not less than six folios at the beginning of the copy. A colophon at the end of the first book (fol. 250^b) says that this part of the MS. was copied in Shawwāl 12, A.H. 1281, by Aṣīr-ud-Dīn of Būhār and collated by Ḥasib ud-Dīn Aḥmad, 20th Rabi' II, A.H. 1283. This portion is written in a good Nasta'liq. We also learn from this colophon that the second Maqṣad, which is written in a fair Nasta'liq, was collated before the first in A.H. 1282. The third Maqṣad is written in a rough Nasta'liq. Corrections and marginal notes are found throughout the copy.

No. 20.

fol. 233 (pp. 465); lines 25; size $17 \times 10\frac{1}{4}$; $12\frac{3}{4} \times 6\frac{1}{4}$.

THE SAME.

Another complete and very neat copy of the Raudat-ul-Aḥbāb, written in a beautiful minute Nasta'liq. The colophon of the first Maqṣad is dated A.H. 1294.

Scribe:—حسيب الدين احمد.

No. 21.

fol. 543; lines 21; size 11×6 ; $8 \times 4\frac{1}{2}$.

THE SAME.

A beautiful and exceedingly valuable copy of the first Maqṣad of the Raudat-ul-Aḥbāb. The MS. has been very carefully collated and seems to be a very correct one. Three notes (portions of which have been unfortunately torn away) at the end of the copy, written in the same hand as the text itself, fully testify to the correctness of the MS. and mention various reliable sources which formed the basis of its transcription as follows:—

صورة ما في اصل النسخة

و اتفق امام كتابة هذا الكتاب الشريف و الجمع المعتبر اللطيف من كتاب
كتبه الامير المحقق المدقق الذاصر الشريعة الهادي للطريقة ابو المفخر نسيم الدين

محمد بن جمال الدين الحسيني المشتهر بميرك شاه احسن الله تعالى عقبه
كما احسن اليه في دنياه وحصل له ما يتمناه في شهر جمادى الآخر سنة اربع
وخمسين وتسعمائة من الهجرة النبوية عليه افضل والتحية من
رب البرية وصل اللهم على اله الطيبين وعترة الائمة الاثنى العشر
الهادين المهديين المعصومين اليوم والمحبين لهم بالصدق واليقين آمين
يا رب العالمين *

وايضا في اصل النسخة

كتب على ظهر الاصل الذي نقلت هذا الدفتر منه اتمام مقابله
وتصحيحه بقدر الوسع والامكان وسبق القلم البصر مرفوعان في اواخر
شهر جمادى الآخر من هذه السنة المذكورة عدرا مع نسخه كتبه الامير الكبير
المحقق المدقق الناصر للشرعية الهادي للطريقة نظام الدين ميرك شاه
بن جمال الدين المحدث الحسيني والحمد لله اولاً و آخراً ظاهراً وباطناً
وعلى الله على خير خلقه ومظهر لطفه محمد وآله اجمعين *

وايضا في اصل النسخة

بدانكه اين نسخه نقل كرده شد از نسخه مرحومي شيخ معين الدين
كه ايشان آن نسخه را از نسخه ميركشاه محدث نقل كرده بودند و بان تصحيح
نموده بودند كمال تصحيح چنانكه تصحيح محدثين مي باشد رحمهما الله
رحمه واسعه *

Written in a beautiful bold Naskh within gold-ruled borders
with a finely illuminated head-piece and a double-page 'Unwân.
The headings are written in red. Not dated, apparently 17th
century.

Additions, emendations and valuable notes are found through-
out the copy.

A note at the beginning of the copy says that this copy with
several other books, sold after the death of Mr. Charles, District
Judge, Rājshāhī, by order of the Commissioner of that district, was
bought in a public sale held in the civil court of the same district,
for Rs. 52 (fifty-two rupees)—the price of this copy alone being
Rs. 32 (thirty-two rupees).

No. 22.

fol. 351; lines 17; size $11\frac{1}{2} \times 8$; 9×5 .

منتخب روضة الاحباب

MUNTAKHAB-I-RAUDAT-UL-AHBÂB.

A very good copy of an abridgment of the preceding work Raudat-ul-Ahbâb.

Beginning:—

گلچینی از روضة الاحباب رب یسر و تم بالخیر بمنہ و کرمہ - سخن در
ابتدای خلقت •

The author of this abridgment, who does not give his name, strictly follows the usual divisions of the original: Book I, fol. 1^b; Bk. II, fol. 268^b; Bk. III, fol. 341^a.

A colophon at the end of Bk. I (fol. 265^b) says that the MS. was completed in A.H. 1045.

Written in a very learned and clear Nasta'liq hand with the headings in red.

No. 23.

fol. 479; lines 25; size $16\frac{1}{2} \times 10$; $12\frac{1}{2} \times 7$.

معارج النبوة

MA'ÂRIJ-UN-NUBÛWAT.

The well-known history of the Prophet Muhammad by Khwâjah Mu'in-ud-Dîn bin Hâjî Muhammad-ul-Farâhî, better known as Mullâ Mu'in Miskîn محمّد الفراهي خواجة معين الدين بن حاجي محمد الفراهي who died in A.H. 907 = A.D. 1501.

Beginning:—

ربنا آتنا من لدنک رحمة و هي لنا من امرنا رشدا الخ *

The work is divided into an introduction, four books and a Khâtimah.

Printed in Lucknow, A.H. 1293. A Turkish translation, under the title دلائل نبوت محمدی, appeared in Constantinople, A.H. 1257.

Written in a fair Indian Nasta'liq with the headings in red. Marginal notes and corrections are found throughout the copy. The colophon says that the transcription was finished in Rajab, A.H. 1282, by Shaykh Asîr-ud-Dîn bin Maulawî Mişbâh-ud-Dîn of

Bûhâr and compared with the original, 12th Dûlqa'd, A.H. 1284, by Maulawî Ḥasib-ud-Dîn and Sayyid Sa'âdat Ḥusayn of Bûhâr, under the supervision of Maulawî Sayyid Şadr-ud-Dîn Aḥmad (the donor of this library) son of Sayyid Karîm-ud-Dîn Aḥmad-ul-Ḥusaynî of Bûhâr.

No. 24.

fol. 155; lines 19; size $9\frac{1}{2} \times 6\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

تاریخ موسوی

TÂRĪKH-I-MÛSAWĪ.

A detailed history of the Prophet Moses by the same Mu'in bin Ḥajî Muḥammad-ul-Farâhî (d. A.H. 907 = A.D. 1501) معین بن حاجی محمد الفراهی whose well-known work the Ma'ârij-un-Nubûwat (mentioned here, fol. 3^a, among his previous compositions) has already been noticed (No. 23).

Beginning like the preceding work:—

رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّ لَّنَا مِّنْ أَمْرِنَا رَشَدًا ۝

This work, also called قصّة حضرت موسی, قصّة موسویه and معجزات موسی, was finished in A.H. 904 = A.D. 1498.

In the preface the author says that he compiled this work after thirty-five years' researches.

On the fly-leaf the work is called تاریخ موسوی. Some folios are misplaced at the beginning of the copy. The right order should be 1, 3, 4; 2, 7, 5, 6, 8.

Written in ordinary Indian Ta'liq.

Not dated, apparently 13th century A.H.

No. 25.

fol. 354; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

روضة الشهداء

RAUDAT-USH-SHUHADÂ.

A detailed history of the martyrdom of 'Alî and his family especially of Ḥasan and Ḥusayn, composed by Ḥusayn Wâ'iz Kâshifî (d. A.H. 910 = A.D. 1505) راعظ کاشفی the author of the well-known work Anwâr-i-Suhaylî.

The work has been printed in Lahore, A.H. 1287.

Beginning :—

ای شربت درد تو دوی دل ما * و اشوب بلی تو عطای دل ما

It is divided into ten Bâbs and a *Khâtimah*.

Written in a neat Indian Ta'liq by order of the donor Maulawî Sadr-ud-Din.

Dated 13th Jumâdî, A.H. 1290.

Scribe :—Ḥasib-ud-Din Aḥmad.

No. 26.

fol. 138; lines 18; size 9×6; 6×4.

روضۃ الاعصاب

RAUDAT-UL-AṢḤÂB.

A rare copy of the history of the early caliphs, chiefly treating of their merits, qualities and distinctions, composed in A.H. 944 = A.D. 1537, by Waḥid-ud-Din Muḥammad better known as Mir *Khân*, son of Zayn-ud-Din *ابن زین* ¹ وحید الدین محمد مشهور بمیر خان *السفربادی* (س).

Beginning :—

حمد و ثنا از دل و جان جاری بر زبان و موافق بآن اعمال *

In the preface the author says that in A.H. 907 = A.D. 1501 there arose in Bagdād a body of men who abused the Aṣḥâb and persecuted the Sunnis and ill-treated them in various ways. This trouble, says the author, continued for several years and extended to *Khurāsân*, when he, with the object of making them acquainted with the true beauties of Sunnism, composed the present work.

It is divided into a *Muqaddimah*, four Sections and a *Khâtimah*. *Muqaddimah*.—The meaning of Aṣḥâb, fol. 3^a.

Section I.—Abû Bakr, fol. 11^a.

„ II.—‘Umar, fol. 40^b.

„ III.—‘Uṣmân, fol. 76^a.

„ IV.—‘Alî, fol. 97^a.

In the *Khâtimah* the author praises the Sunnis and depreciates the *Shi‘ah* community.

Written in careless Nasta‘liq.

Dated Tuesday, the 30th of *Dul Hijjah* (year not given), apparently 18th century.

¹ A note on the margin says:—غالباً زین الدین الحافى که در عهد همايون بود.

No. 27.

fol. 320; lines 19; size $11\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5$.

لوامع الانوار

LAWÂMI‘-UL-ANWÂR.

A rare and valuable copy of a history of Muḥammad and the twelve Imâms.

Beginning:—

حمد خالقى كه مسبحان ملا اعلیٰ بل مقرب قاب قوسین او ادنیٰ *

In the preface the author, who calls himself ‘Alī bin Ḥusayn Zawwārī علي بن حسين زواري, says that the present work is a translation from the Aḥsan-ul-Kibâr of Muḥammad bin Abī Zayd bin ‘Arab Shâh bin Abī Zayd bin Aḥmad bin Ḥusayn bin ‘Abd Ullah ul-Ḥusaynî (cf. fol. 320^a), made by order of Shâh Tahmâsp Şafawî (A.H. 930-984 = A.D. 1523-1576) in A.H. 950 = A.D. 1543. It is also said (fol. 2^b) that the translation contains many additions and alterations which are not found in the original, and that it is free from superfluous and unreliable accounts.

It is divided into a Muqaddimah, 14 Bâbs and a Khâtimah.

Muqaddimah. در بیان توحید و عدل و نبوت و امامت و معاد و کلمه— fol. 3^b.
چند در طعن و لعن دشمنان و خارجیان بد نهاد

Of the 14 Bâbs, the first three deal with the history of Muḥammad, ‘Alī (the first Imâm) and Fâtimah, beginning respectively on fol. 35^a, 65^b and 198^b.

The remaining eleven chapters, devoted to the history of the rest of the Imâms, begin respectively on fol. 204^b, 216^a, 240^a, 247^b, 256^b, 267^a, 274^a, 281^b, 286^a, 290^b and 294^a.

The Khâtimah treating of the prerogatives of ‘Alī and an account of the death of محمد بن ابی بکر عایشه begins on fol. 313^b.

The author of the Raudât-ul-Jannât, p. 407, deals at some length with the author and his works.

Written in ordinary Nasta‘liq within coloured ruled borders. The headings are written in red throughout.

Dated Jumâdi I, A.H. 1244.

No. 28.

fol. 344; lines 15; size $12 \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4$.

مناقب مرتضوي

MANÂQIB-I-MURTAḌAWĪ.

A panegyric on 'Alī, the fourth Khalifah, dealing with his virtues and qualities; his holiness, munificence, valour and accomplishments; his accession to the Khilāfat and his death, by Mīr Muḥammad Ṣāliḥ ul-Ḥusaynī ul-Tirmidī, with the takhalluṣ Kashfī میر محمد صالح الحسینی الترمذی المتخلص بكشفي who died in A.H. 1061 = A.D. 1650. His father Mīr 'Abd Ullah Tirmidī, poetically called Waṣfī, was one of the most distinguished calligraphers of Akbar and a poet of no mean distinction.

Beginning:—

خداوندا عطا کی نشاء ذرق * کہ آغازم بنامت نامہ شوق

The work is divided into twelve chapters, and a detailed account of the contents is given in the beginning.

Written in legible Indian Ta'liq. The Arabic texts, frequently quoted, are written in large Naskh with vowels.

Dated 18th Rabi' II, A.H. 1277.

In an endorsement on fol. 1^a the work is called کتاب سر الاکبر
ففي فضائل حيدر.

The names of the scribe and of the person for whom the copy was written are not found anywhere in the copy, although the colophon tells us that they have been given at the beginning. Two seals on fol. 1^a have been rubbed out by some mischievous hand.

No. 29.

fol. 319; lines 21; size $11\frac{1}{2} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

جلاء العیون

JALÂ-'UL-'UYÛN.

A Shi'ah history and biography of Muḥammad, 'Alī, Fāṭimah and the twelve Imāms by the celebrated Muḥammad Bāqir bin Muḥammad Taqī محمد باقر بن محمد تقی who completed this work in A. H. 1089 = A.D. 1678 and died in A.H. 1110 = A.D. 1698.

Beginning :—

ستایش بی مثل و انباز سزاوار خداوند بی نیاز است •

The work is divided into a Muqaddimah and twelve chapters.
The Contents have been fully described in Rieu. i, p. 154.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

Scribe:—محمد رضا ابن ارشد علي خان مرحوم.

No. 30.

fol. 345 ; lines 25 ; size $12\frac{3}{4} \times 8$; $10 \times 5\frac{1}{2}$.

احسن السير

AHSAN-US-SIYAR.

A very rare copy of the history of the prophets, the Khalifs and the Imâms, composed in A.H. 1114 = A.D. 1702.

Beginning :—

عنوان صحیفه لطایف اخبار انبیاء عظام و فهرست مجموعه شرایف آثار
اصفیاء کرام •

The author, who calls himself on fol. 3^b Muḥammad, surnamed Kâzîm, محمد المدعو بکاظم, seems to be identical with the author of the Farah Nāmāh-i-Fāṭimī, mentioned in Rieu, p. 708, where he gives his name as Ḥādiq, and refers to the present work as one of his compositions. In the preface to the present work he highly eulogises the Amir Sipahdār Khân Bahādūr, son of 'Ālamgir's foster-brother Khân-i-Jahân Bahādūr.

The work is divided into a Muqaddimah and five Rukns, as follows :—

Muqaddimah.—Creation of the world ; the genii (Banī Jān), fol. 4^a.

Rukn I.—History of the prophets from Ādam to 'Isā, fol. 5^b.

Rukn II.—History of Muḥammad from his birth to his flight, fol. 40^b.

Rukn III.—From his flight to his death, fol. 94^b.

Rukn IV.—The Khalifs, fol. 179^b.

Rukn V.—The Imâms, fol. 254^b.

Each section begins with a preface.

Written in a fair Nasta'liq with the headings in red.

Not dated, apparently 19th century.

No. 31.

fol. 211; lines 25; size 11×7 ; $8\frac{1}{4} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the *Aḥsan-us-Siyar* written in fair Nasta'liq within coloured ruled borders.

The lower halves of the first eight folios have been very clumsily replaced by blank sheets. Several patches of thick papers are also found at the beginning of the copy. The headings are written in red throughout.

Not dated, apparently 18th century.

No. 32.

fol. 95; lines 23; size $12\frac{1}{4} \times 8$; $9\frac{3}{4} \times 5\frac{1}{2}$.

ترجمة الاسرار

TARJUMAT-UL-ASRÂR.

A history of Muḥammad and the early *Khalifs* with an account of the Caliphate of Imām Ḥasan and Mu'āwiyah. It also contains the dates of birth and death and duration of life of the *Khalifs*, the twelve Imāms, the fourteen Ma'sūms and several other venerable persons, such as Hamzah, 'Abbās, the Aṣḥāb-i-Kahaf, etc., and a description of their places of interment. There is a special chapter treating of the religious duties and observances of Islamism, and of eschatology.

The name of the author is indistinctly written as *بندۂ کمرین* *هیچمدان بن عباد الله الصمد کمال الله محمد پیر صدیقی* انار الله برهانه.

The author, who in some of his verses calls himself *کمال الله*, says that he wrote this work in A.H. 1185 = A.D. 1771.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و السلام على روح مقدس
و قالب مطهر سرور انبيا *

The work is divided into 25 sections called *فصل*, the contents of which are fully stated at the beginning.

Written in Indian Ta'liq.

Not dated, apparently 19th century.

No. 33.

fol. 95 (pp. 189); lines 13-17; size $10\frac{1}{4} \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

سعادۃ الکونین

SA'ÂDAT-UL-KAUNAYN.

A legendary account of the death of Ḥasan, Ḥusayn and the martyrs of Karbalâ, by Muftî Ikrâm-ud-Dîn مفتی اکرام الدین the great grandson of the celebrated 'Abd-ul-Ḥaqq Dihlawî, composed A.H. 1220 = A.D. 1805, for which year the words ریاض الحسینین form a chronogram.

Beginning:—

* الحمد لله الذي شرف الحسن و الحسين على سائر الخلائق *

The full title of the work is سعادۃ الکونین فی بیان فضایل الحسینین. It is divided into a Muqaddimah, four chapters, subdivided into several sections, and a Khâtimah. A full table of the contents is given at the beginning of the copy.

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

No. 34.

fol. 398; lines 19; size $9\frac{3}{4} \times 7$; $7\frac{1}{2} \times 4\frac{1}{4}$.

بهجة المباهج

BAHJAT-UL-MABÂHIJ.

A rare, old and valuable copy of a history of Muḥammad, 'Alî, and their descendants, especially dealing with their miracles, by Abû Sa'id (or Abul Faḍl Kamâl-ud-Dîn, on fol. 1a) Ḥasan bin Ḥusayn Shî'î Sabzwârî ابوسعید حسن بن حسین شیعہ سبزوارى

Beginning:—

* حمد یبعد و ثنائی یبعد آن خدایرا کہ ایوان معلق آسمان بر افراشته *

The author and the work are mentioned among the sources of the Zinat-ul-Majâlis composed in A.H. 1004 = A.D. 1595. See Rieu II, p. 758. See also Kashf-ul-Hujub, p. 89.

According to the preface the work is an abridgment of Quṭb-ud-Dîn Muḥammad bin ul-Ḥusayn ul-Kidarî's مباهج المبهج.

It is divided into forty-five chapters called Faṣls. A detailed index of the contents with reference to pages is given on the fly-leaf.

Written in good Nasta'liq within coloured-ruled borders with an illuminated frontispiece.

Scribe:—حافظ محمد باقر الشریف.

Not dated, apparently 16th century.

The seals (several in number) on the fly-leaf have been effaced by some mischievous hand.

No. 35.

fol. 69; lines 11; size $12\frac{3}{4} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

ده مجلس

DAH MAJLIS.

A legendary account of the death of Muḥammad, Fāṭimah, 'Alī, Hasan, and the martyrs of Karbalā.

According to Stewart, p. 23, and Ethé, Bodl. Lib. Cat. No. 136, it is an extract from the *Rauḍat-ush-Shuhadā* of Husayn Wā'iz Kāshifi (noticed above), or rather an abridgment of the original work. The present copy exactly agrees with the one mentioned in Rieu I, p. 155^b.

Beginning:—

باز این چه شورش است که در اهل عالم است *

Each of the ten "sittings" (مجلس) into which the work is divided, is followed by an elegy (in abstract form) of the celebrated Muḥtashim Kāshfi. They are severally devoted to the following persons:

1. Muḥammad, fol. 2^a; 2. Fāṭimah, fol. 10^a; 3. 'Alī, fol. 17^a; 4. Hasan, fol. 25^a; 5. Muslim bin 'Aqil, fol. 34^a; 6. The children of Muslim, fol. 40^a; 7. Hurr bin Yazid, fol. 46^a; 8. Qāsim, fol. 50^a; 9. 'Abbās and 'Alī Akbar, fol. 55^a; 10. Husayn and 'Alī Aṣḡar, fol. 59^a. The Arabic prayer including the names of the twelve Imāms, mentioned in Rieu (*loc. cit.*), is wanting here.

Written in beautiful bold Nasta'liq within gold and coloured ruled borders on good thick paper. A beautiful copy.

Not dated, apparently 18th century.

No. 36.

fol. 219; lines 17; size $8\frac{3}{4} \times 4\frac{3}{4}$; $7\frac{3}{4} \times 3$.

مجمع المناقب

MAJMA'-UL-MANÂQIB.

A history of the Prophet Muḥammad, 'Alī and the Imāms, by 'Alī bin Ja'far Isfahānī علی بن جعفر اصفهانی

Beginning:—

حمد و سپاس بیرون از وهم و قیاس مر مالک الملکی را سزا ست *

The author composed this work in India at the age of fifty. He quotes several works as his sources, the best known of which is the *Habib-us-Siyar* (composed, A.H. 930 = A.D. 1523).

The work is not divided into any definite chapters and sections.

The writing in many places is obliterated.

Written in Indian Ta'liq.

Not dated, apparently 18th century.

No. 37.

fol. 307: lines 12; size 8×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the same *Majma'-ul-Manâqib* written in ordinary Ta'liq.

Dated Calcutta, 16th of Jamâdî II, A.H. 1274.

No. 38.

fol. 199; lines 15; size 7×4 ; $5 \times 2\frac{1}{2}$.

مقاصد الاولیا فی محاسن الانبیاء

MAQÂŞID-UL-AULIYÂ FÎ MAHÂSIN-UL-ANBIYÂ.

A rare and valuable history of the prophets with a short account of the early *Khalîfs*, by Maḥmūd b. Aḥmad bin Ḥasan

Fâryâbî فارابی محمد بن احمد بن حسن

Beginning:—

سپاس و ستایش مر خداوندی را که یاقوت قوت ناطقه را در اطراف

لسان انسان ودیعت نهاد *

The name of the author and the title of the work are mentioned in Rieu III, p. 1030^a.

The work is written in a learned style and is based on the *Qurân*, *Ḥadîṣ* and other trustworthy authorities.

Contents:—Creation, fol. 3^a; Âdam, fol. 5^a; *Shîṣ*, fol. 12^a; Idris, fol. 12^b; Nûḥ, fol. 14^a; Hûd, fol. 19^a; Şâlih, fol. 20^b; Ibrâhim, fol. 22^b; Lût, fol. 32^a; Ya'qûb, fol. 34^a; Yûsuf, fol. 35^b; Ayyûb, fol. 59^a; Shu'ayb, fol. 62^a; Mûsâ, fol. 63^a; *Khidr*, fol. 93^a; Yûsha', fol. 96^b; Ilyâs, fol. 97^a; Alyasâ', fol. 98^b; *Dilkafî*, fol. 99^b; *Ishmûil*,

fol. 101^a; Dâ'ûd, fol. 102^a; Luqmân, fol. 108^b; Sulaymân, fol. 109^b; Dul Qarnayn, fol. 122^a; Yûnus, fol. 125^b; Aṣḥâb-ul-Kahf, fol. 128^b; 'Uzayr, fol. 139^b; Zakariyâ, fol. 142^a; Yahyâ, fol. 145^a; Maryam, the daughter of 'Imrân, fol. 146^a; 'Isâ, fol. 148^b; Muḥammad, fol. 160^b; Mi'râj, fol. 169^a; Hijrat, fol. 174^b; Battle of Badr, fol. 177^b; Death of Muḥammad (begins without any heading), fol. 191^a (line 2); Abû Bakr, fol. 195^a; 'Umar, fol. 195^b; 'Uṣmân, fol. 196^b; 'Ali, fol. 197^b.

The MS. ends with a *Khâtimah* (conclusion) bearing an enumeration of the names of the *Khalifs* of the Umayyade and 'Abbaside dynasties.

This valuable copy contains corrections and useful explanatory notes throughout. Some of the marginal notes have been cut off by the foolish binder. The notes and seals (which were indeed valuable) on the fly-leaves of the copy have been effaced by some mischievous hand.

Written in clear Nasta'liq within coloured ruled borders.

Not dated, apparently 18th century.

No. 39.

fol. 235; lines 17; size 12 × 8½; 9 × 5.

تذکرة المعصومين

TADKIRAT-UL-MA'ŞÛMÎN.

A rare copy of the history of Muḥammad, the twelve Imâms and the fourteen martyrs of Karbalâ, by Muḥammad Nâdir. محمد نادر.

Beginning :—

حمد و ثنای فراوان و ستایش و نیایش بی پایان مر آن قادر یگانه را *

No particulars of the author and the date of composition of the work are given in the text, but among the numerous authorities quoted by the author as his sources we find a reference to the *Takmil-ul-Imân* of 'Abd-ul-Ḥaqq Dihlawî (fol. 185^b), who died in A.H. 1052 = A.D. 1642. This enables us to say that the work was composed in or after the eleventh century of the Hijrah.

The work is divided into fifteen chapters, most of which are subdivided into sections. The actual history is preceded by an account of the trials of some of the prophets, viz :—

Âdam, fol. 1^b; Nûḥ, fol. 3^b; Ibrâhîm Khalîl, fol. 5^a; Ya'qûb and Yûsuf, fol. 7^a; Yûnus, fol. 11^a; Ayyûb, fol. 12^b; Yahyâ and Zakariyâ, fol. 13^b; Mûsâ, fol. 15^b.

Chapter 1. Muḥammad, fol. 22^a; 2. Fâtimah, fol. 47^a; 3. 'Ali,

fol. 54^a ; 4. Ḥasan, fol. 75^a ; 5. Ḥusayn, fol. 84^b ; 6. Zayn-ul-Ābidin, fol. 189^a ; 7. Muḥammad Bâqir, fol. 192^a ; (here the name of Ja'far-i-Sâdiq is wrongly substituted for Muḥammad Bâqir) ; 8. Ja'far-i-Sâdiq, fol. 194^b ; 9. Mūsâ al-Kâzim, fol. 200^a ; 10. 'Alî Ridâ, fol. 209^b ; 11. Muḥammad Taqî, fol. 219^b ; 12. 'Alî Naqî, fol. 224^b ; 13. Ḥasan 'Askarî, fol. 226^a ; 14. Muḥammad Mahdi, fol. 229^a ; 15. Fourteen martyrs of Karbalâ, fol. 235^a.

The chapters with the subjects treated in each are enumerated in the preface, but chapter 10 is omitted by mistake.

The date of transcription given in the colophon is Tuesday, the 3rd of Ramaḍân. The year is omitted, apparently 19th century. Written in a fair Indian Ta'liq.

No. 40.

fol. 207 ; lines 15 ; size $8\frac{3}{4} \times 5\frac{3}{4}$: $6\frac{1}{2} \times 3\frac{1}{2}$

مطالع الانوار

MAṬĀLĪ-UL-ANWÂR.

A special history of Muḥammad, to which the author adds, at the end, a chapter on the early Caliphs, on the Caliphate of Ma'âwiyah and other Caliphs of the Umayyade line, and lastly on eschatology.

Beginning :—

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان إلا (على)

الظالمين *

The name of the author as given in this copy is عفيف بن عفيفه while in Ethé, Bodl. Lib. Cat. No. 141, he is called نور كاشاني تمهيد المعرفة - اخبار - ثعلبي - كشاف - مصابيح - مشارق etc.

The work is divided into 21 sections (Faṣls) the contents of which are stated on fol. 3^a-3^b.

Written in ordinary Indian Ta'liq.

Dated 1st Rajab, A.H. 1238.

Scribe : سيد مظفر علي دهليري من متعلقات ضاع بردوان :—

The history is followed by a short treatise containing biographical notices of ancient philosophers comprising fol. 193^b-207^a. It begins after three blank folios :—

گفتار در بیان شمه از احوال حکماء عظام بر سبیل اجمال *

Written in the same hand as above.

A note on the fly-leaf in the hand-writing of the donor says that this MS. was purchased for "one rupee and four annas only."

No. 41.

fol. 267 ; lines 12 ; size $9\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

آتَشْكَدَه

ÂTASHKADAH.

A defective copy of a detailed legendary account of the martyrs of Karbalâ in mixed prose and verse. The MS. is defective at both beginning and end. The name of the author can not be traced, but in the verses his poetical nom de plume جرہری occurs frequently. On fol. 9^b we find that the author quotes the great Shî'ah divine Muḥammad Bâqir, who died in A.H. 1110 = A.D. 1698. It is divided into several chapters called آتَشْكَدَه or the "Fire House," each subdivided into several sections called شعلہ "Flame."

The MS. opens abruptly with the 10th Shu'lah of the fifth Âtashkadah :

شعلہ دہم کیفیت شب عاشورا و وداع حضرت پروردگار منازل ہریک *

and breaks off in the middle of the 10th Shu'lah of the Sixth Âtashkadah.

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

No. 42.

fol. 80 ; lines 15 ; size 8×6 ; $6\frac{1}{4} \times 3\frac{3}{4}$.

جنگنامہ حسینی

JANG NÂMAH-I-HUSAYNÎ.

A history of Husayn, preceded by a short notice on the life of Hasan, by an anonymous author. The MS. begins thus without any preface or introduction :—

قصہ شاہ زادہا امیر المومنین حسن و حسین - چنیں آورده اند کہ در
عرب مردی بود کہ او را عبد المناف می گفتند *

Written in ordinary Nim-Shikastah.

Dated Bardawân, 1252 Bengali

Scribe :—امجد علی.

No. 43.

fol. 21 : lines 19 ; size $11\frac{1}{4} \times 7$; 9×5 .

نور الایمان

NŪR-UL-ÎMÂN.

A treatise dealing with the genealogy, miracles, merits, qualities, prerogatives, distinctions, and other particulars of Muḥammad and his companions, derived from several reliable works, such as روضة الصفا - كتاب الشفا - جامع الاصول - شاميل ترمذی etc., by the celebrated 'Abd-ur-Raḥīm bin 'Abd-ul-Karīm Safipūri of the 19th century.

Beginning:—

الحمد لله رب العالمين و الصلوة اما بعد پوشيده نمايد
که حضرت شيخ الاسلام *

Written in Nim-Shikastah.

Not dated, 19th century.

(4) History of the Ġaznawis.

No. 44.

fol. 444 ; lines 17 ; size $9\frac{1}{4} \times 5$; $6\frac{1}{2} \times 2\frac{3}{4}$.

تاریخ مسعودی

TÂRÎKH-Î-MAS'ŪDÎ.

A very splendid copy of the well-known history of the reign of Sultān Mas'ūd bin Sultān Mahmūd bin Subuktigīn, from A.H. 421 to A.H. 432 = A.D. 1030-1040, by Abul Faḍl Muḥammad bin Ḥusayn-ul-Bayhaqī البیهقي who died in A.H. 470 = A.D. 1077.

Begins:—

زندگانی خدایند عالم سلطان اعظم ولی نعم دراز باد الخ *

The work also known as تاریخ بیهقي has been printed in the Bibliotheca Indica, Calcutta, 1862

Written in beautiful Nasta'liq, within gold-ruled borders, with a finely illuminated frontispiece and a double-page 'Unwān. There are several gaps in the text. Dated, A.H. 1040.

Scribe:—پیر محمد ابن شیخ جلال قزوجی قریشی الصدیقی

(5) History of the Mughals.

No. 45.

fol. 178 ; lines 13 ; size $8\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

هفت رساله تقویم البلدان

HAFT RISÂLAH-I-TAQWÎM-UL-BULDÂN.

A collection of seven treatises containing short accounts of events chiefly relating to the history of the Mughals, being extracts, most probably from Muhammad Şâdiq's Şubh-i Şâdiq, for which see Ethé, Bodl. Lib. Cat. No. 102.

These treatises correspond with those mentioned in Ethé, Bodl. Lib. Cat. Nos. 106-13.

(1) Foll. 1^b-14^b. مجمل تواریخ خواقین ماوراء النهر

A short list of events in the history of Transoxania recorded in chronological order from A. H. 380-1019 = A. D. 990-1610.

Beginning as in Ethé, loc. cit. :—

در سنه ثمانین و ثلاثیه بغرا خان که اول ملوک آل خاقان است *

It is remarkable that the colophon of this treatise closely agrees with that of the Bodl. Copy No. 106 except for one or two slight differences. The date of transcription given here is the 3rd (instead of 10th as in the Bodl. Copy) of Ramaḍân, while the year, as in the Bodl. Copy, is not given.

(2) Foll. 15^a-30^b. An account of the origin of the Mughal races followed by a short history of Chingiz Khân, Timûr and their descendants, agreeing with the Bodl. Copy No. 108.

Begins :—

الحمد لله رب العالمین این مختصریست در بیان احوال
اولاد یاقف بن نوح *

(3) Foll. 31^a-97^b : رساله در بیان انساب و اسامی خاندانی که بعد از
چنگیز خان در الغ یورت سلطنت نموده اند *

A short history of the events of the reign of Timûr with an account of those of his children and grandchildren whom Timûr survived.

Begins :—

الحمد لله رب العالمین بدانکه این رساله ایست مشتملبر احوال
خروج صاحبقران گیتی ستان امیر تیمور گورگان و وقایع زمان صاحبقرانیش
تا روز وفات او و تعداد اولاد و اخفادش که در زمان حیاتش موجود بودند *

This portion is dated Monday, the 12th of Shâwwâl, A.H. 1198.

(4) Foll. 98^b-157^a. تذكرة الامرا. A collection of biographies of the Amîrs of the reigns of Bâbur (fol. 98^b) and Humâyûn (fol. 106^b). See Bodl. Lib. No. 110.

Beginning :—

الحمد لله رب العالمين ابن مختصر يست در مجمل احوال
امرای هندوستان *

This portion is dated the 8th of Dûlqa'd, A.H. 1198.

(5) Foll. 157^b-164^a. Farmân of Shâh Tahmâsp to Muḥammad Khân Sharaf-ud-Dîn Uğlî Taklû Beglarbeg of Khurâsân, directing him to give the emperor Humâyûn a hearty reception and to treat him hospitably.

Begins :—

این نقل فرمان شاه جمجاه شاه طهماسب ابن شاه اسمعیل صفوی
در باب لوازم استقبال *

(6) Foll. 165^a-178^a. A short history of the events connected with Humâyûn's stay in Persia; his reception, and the hospitality he received from Muḥammad Khân; his interview with the Shâh of Persia, etc. See Bodl. Lib. No. 112 (24). A list of the Amîrs who accompanied Humâyûn out of Persia is given on fol. 170^b, and of the followers who stayed with him during his exile in Persia, on fol. 173^b.

Begins :—

عزیمت همایون حضرت جغت آشیاپی نصیر الدین محمد همایون
بادشاه غازی بصوب عراق *

The colophon, in which the title of the work is given as کتّاب هفت رسالّ تقویم البلدان, is dated the 10th of Dûlqa'd A.H. 1197.

Scribe :—محمد افضل

The seventh treatise, except for a few of the concluding lines, is wanting.

The MS. is in a damaged condition. It is wormed through-out, and in most places pasted with patches of thick papers.

Written in fair Nasta'liq.

(6) History of Tîmûr.

No. 46.

foll. 407; lines 23; size $11\frac{1}{4} \times 6\frac{3}{4}$; 8×4 .

ظفر نامہ

ZAFAR NÂMAH.

The well-known history of Tîmûr from his birth to his death (A.H. 736-807 = A.D. 1336-1405), written by Sharaf-ud-Dîn 'Alî Yazdî شرف الدین علی یزدی (d. A.H. 858 = A.D. 1454), who completed it, according to Ḥabîb-us-Siyar (Vol. III, Juz 3, p. 148), in A.H. 828 = A.D. 1424.

Beginning:—

حمداً كثيراً مبارکاً لمن یوتی الملک من یشاء *

The work has been published in the Bibliotheca Indica.

Written in a careless Nasta'liq with the headings in red. The first and the last folios are damaged. Several folios at the beginning have been supplied in a later hand.

Not dated, apparently 18th century. A seal dated ۱۱۴۰ and bearing the inscription صلاح الدین خان فدوی محمد شاه بادشاه غازی is found on the last folio.

No. 47.

foll. 178; lines 13-14; size $8\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 4$.

نزک تیموری

TUZUK-I-TÎMÛRÎ.

The autobiographical memoirs of Tîmûr, translated, it is alleged, from a Turkî original, by Abû Tâlib-ul-Ḥusaynî ابرطالب الحسیني who presented them to the emperor Shâh Jahân probably a short time before A.H. 1047 = A.D. 1637.

Beginning:—

واعانت السلطان بن السلطان و الخاقان بن الخاقان *

The arrangement of the contents in this copy exactly corresponds with that of the copy noticed in Ethé, Ind. Office Lib. No. 196. The memoirs here are brought down to A.H. 776 (fol. 177a) with which ends this copy.

The memoirs are preceded by the Dastûr-ul-'Amal of Tîmûr, which he sent to his ruling sons and nobles.

Written on various coloured papers in two different hands; foll. 1-130^b; in a careless Nasta'liq and the remaining portion in a fair Nasta'liq. The Dastûr-ul-'Amal, comprising three folios, is written in a clear Nasta'liq.

The MS. is wormed and damaged.

Not dated, apparently 18th century.

(7) History of Nâdir Shâh.

No. 48.

foll. 404; lines 13; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4$.

تاریخ جهانکشی

TÂRÎKH-I-JAHÂNKUSHÂI.

The well-known history of Nâdir Shâh from his rise to his death, A.H. 1160 = A.D. 1747, composed by Mirzâ Muḥammad Mahdî Khân Astarâbâdî bin Muḥammad Naṣîr مرزا محمد مهدی خان استرآبادی بن محمد نصیر A.H. 1171 = A.D. 1757. It is also known simply as تاریخ نادری.

Beginning:—

بر دانایان رموز آگاهی و دقیقه یابان حکمتهای الهی *

Several editions of the work have appeared at Teheran (A.H. 1260), Tabriz and Bombay; published for the Asiatic Society of Bengal, Calcutta, 1845.

Written in ordinary Indian Nasta'liq with rubrics within coloured ruled borders with an illuminated frontispiece and double-paged 'Unwân. Not dated, apparently 19th century. A note on the fly-leaf at the beginning in the hand-writing of the donor of this library says that he purchased this copy for Rs. 80. There is a lacuna after fol. 201.

No. 49.

foll. 216; lines 14-15; size $9 \times 5\frac{1}{4}$; $7\frac{1}{4} \times 4$.

THE SAME.

Another copy of the Târîkh-i-Jahân Kushâi, written in Nîm-Shikastah within coloured ruled borders. The headings are written in red throughout.

Patches of thick paper render the text illegible in several places.

Fol. 213^a; written in a different hand (*Shikastah*), is dated 15th or 16th of Muḥarram, A. H. 1167.

No. 50.

foll. 112; lines 17; size $10\frac{1}{4} \times 6$; $8 \times 4\frac{1}{4}$.

بیان واقع

BAYÂN-I-WÂQI'.

A history of Nâdir Shâh from his invasion of India down to his death in A. H. 1160 = A. D. 1747, and of the events that took place during the reigns of Muḥammad Shâh and Aḥmad Shâh, together with a narrative of the author's travels to Persia and Arabia, by Khwâjah 'Abd-ul-Karim bin Khwâjah 'Âqibat Maḥmûd bin Khwâjah Bulâq bin Khwâjah Muḥammad Ridâ. خواجه عبدالکریم بن خواجه عاقبت محمود بن خواجه بولاق بن خواجه محمد رضا

The author, originally belonging to Kashmîr, came to Dihlî and attached himself to Hakim 'Alawî Khân with whom he accompanied Nâdir Shâh from Dihlî to Qazwîn, A. H. 1154 = A. D. from where he set out for Mecca and finally returned to Dihlî, A. H. 1156 = A. D. 1743.

Begins: الهی محفل آرا کن بذکر خود بیانم را:—

According to the preface the work is divided into five chapters and a Khâtimah each subdivided into several sections.

I. Rise of Nâdir Shâh and his march to India, fol. 3^b.

II. Nâdir's return from India and his march to Tûrân, Khwârazm, etc., fol. 24^a.

III. Events that took place during the time of the author's travels from Qazwîn through Persia and Arabia and back to Huglî, fol. 61^b.

IV. Events that took place from the time of the author's return to the death of Muḥammad Shâh, fol. 84^a.

V. Events of the reign of Aḥmad Shâh, fol. 103^a. Space for the heading is left blank here.

The account in this copy is brought down to A. H. 1166. The Khâtimah is wanting.

A condensed translation, wanting the first chapter and the later additions of the author, was published by F. Gladwin, under the title of "Memoirs of Khojeh Abdul Kurreem," Calcutta, 1788. A fuller translation, made by Lieut. H. G. Pitchard for Sir H. M. Elliot, is preserved in MS. Brit. Mus. Add. 30,782.

The MS. is wormed throughout and the margins are badly damaged.

Written in ordinary Nasta'liq within coloured ruled borders.

Not dated, apparently 19th century.

(8) History of Persia.

No. 51.

fol. 210 ; lines 19 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

مفاتیح العجم

MAFÂTÎḤ-UL-'AJAM.

A rare copy of the history of the ancient Persian dynasties and their kings, written by the order of the celebrated wazîr Mîr 'Alî Shîr (d. A.H. 906 = A.D. 1507), by Abul Ḥasan Ṭabari ابر الحسن طبري. The first three folios, supplied in a later hand, are hopelessly damaged.

Beginning :—

(بعد از حمد) خالق جزو كل و نعت افضل البشر و خاتم الرسل

بر دل و دیده و بینش مخفی و محتجب مباد *

The author divides the work into four Ṭabaqât, devoted to the four ancient dynasties of Persia, viz. the Pîshdâdians (fol. 2^b) ; the Kayânians, the Ashkânians (the accounts of these two dynasties are intermixed) ; and the Sâsânians (fol. 198^a). The MS. breaks off in the middle of the account of شاپور ذوی الاکتاف with the words شاپور جواب داد که قوم تو بولایت من آمده اند و خرابی بسیار از ایشان

Written in good Nasta'liq with rubrics.

Not dated, apparently 17th century.

No. 52.

fol. 470 ; lines 27 ; size $13\frac{1}{4} \times 6\frac{3}{4}$; $9\frac{1}{2} \times 4$.

تاریخ عالم آرای عباسی

TÂRÎKH-I-'ÂLAM ÂRÂ-I-'ABBÂSÎ.

A complete and very valuable copy of the famous history of the life and reign of Shâh 'Abbâs Safawî and his predecessors, by Iskandar Munshî اسکندر منشی who originally completed the

work in A.H. 1025 = A.D. 1616, but afterwards continued it to A.H. 1038 = A.D. 1629.

Beginning :—

چون نشر محامد کبریای الهی کہ بیرون از دایرۂ عقول النح *

The author originally divided his work into a Muqaddimah on the forefathers and predecessors of Shâh 'Abbâs, and two Şahifahs. the *first* containing the life of 'Abbâs from his birth to his accession (A.H. 978-996 = A.D. 1571-1588), the *second*, the first thirty years of his reign (A.H. 996-1025 = A.D. 1588-1616). He subsequently added a continuation, called Maqṣad-i-Şânî, devoted to the history of the last thirteen years of 'Abbâs's reign (A.H. 1025-1038 = A.D. 1616-1629).

Contents :—Preface, fol. 1^b. After fol. 2^b, three folios, containing the concluding portion of the preface, and the earlier portion of the Muqaddimah (devoted to the genealogy of Shâh 'Abbâs), are missing. History of Shâh Ismâ'il, fol. 10^b; Shâh Tahmâsp, fol. 18^b.

Şahifah I. History of Shâh 'Abbâs from his birth to his accession, fol. 33^a.

Şahifah II. History of 'Abbâs from his accession to A.H. 1025 = A.D. 1616, or the history of the first thirty years of his reign, fol. 147^b.

Maqṣad-i-Şânî. History of the last thirteen years (A.H. 1025-1038 = A.D. 1616-1629) of 'Abbâs's reign, fol. 386^b.

This beautiful copy is written in a fine clear Nasta'liq within gold-ruled borders with two illuminated head-pieces. The headings are written in red throughout. At the end of the copy is found the following note dated A.H. 1096.

حسب الفرمودۃ سیادت و نجات پناه صدر جهان الحسینی
الموسوی الشہرستانی الاصفہانی سلمہ اللہ و ابقاۃ سنہ ۱۰۹۶ *

The note is followed by a seal of Muzaffar Ḥusayn with the inscription :

‘بر اعدای دین شد مظفر حسین’

A note on the fly-leaf at the beginning records the price of the MS. as Rs. 140.

No. 53.

fol. 64; lines 23; size $13\frac{3}{4} \times 9\frac{1}{4}$; $10\frac{3}{4} \times 1$.

THE SAME.

A very defective copy of the 'Âlam Ârâ containing only the first portion of the Muqaddimah and the latter part of the

first Ṣaḥifah. After fol. 7^b there is a lacuna of 90 folios, corresponding to foll. 7 to 97 of the preceding copy.

Beginning as usual :—

چون نشر محامد کبریای الهی الع •

Written in ordinary Ta'liq within gold and coloured-ruled borders with an illuminated head-piece.

A note on the fly-leaf at the beginning says that the transcription of this copy was finished in Kashmīr in the 10th year of the reign of عالمگیر صاحبقران ثانی, most probably meaning 'Ālamgīr (A.H. 1069-1119), the son of the Ṣāḥibqirān-i-Ṣānī (Shāh Jahān). For another copy, dated Kashmīr, A.H. 1074, written by the scribe of this copy, see No. 56.

No. 54.

foll. 380 ; lines 23 ; size $13\frac{1}{2} \times 9\frac{1}{2}$; $10\frac{3}{4} \times 6\frac{1}{4}$.

THE SAME.

The second Ṣaḥifah of the 'Ālam Arâ containing the history of the first thirty years of Shāh 'Abbās's reign.

Beginning :—

صحیفہ دوم از تاریخ عالم آرای عباسی عنوان صحیفہ سلطنت
و عالم آرائی •

Written in ordinary Ta'liq by the scribe of the preceding copy within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 17th century.

No. 55.

foll. 194 ; lines 18 ; size $12\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

The Maqṣad-i-Ṣānī of the 'Ālam Arâ containing the history of the last thirteen years of 'Abbās's reign.

Beginning :—

بعد از حمد و سپاس خالق آسمان و زمین و ستایش و نیایش
جهان آفرین •

Written in a careless Ta'liq. The original folios have been mounted on new margins.

The MS. is wormed throughout.

Not dated, apparently 18th century.

No. 56.

fol. 97; lines 23; size $13\frac{1}{2} \times 9\frac{1}{4}$; $10\frac{1}{2} \times 6\frac{1}{4}$.

THE SAME.

Another copy of the same Maqṣad. Written in ordinary Ta'liq by the scribe of the copy No. 53 within gold and coloured ruled borders with an illuminated head-piece.

A note at the end says that the transcription of the copy was finished in Kaṣhmīr, in Jumadā II, A.H. 1074.

No. 57.

fol. 135; lines 19; size $8\frac{1}{2} \times 4\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

تاریخ طاهر وحید

TÂRÎKH-I-TÂHIR WAḤÎD.

A defective copy of the history of Shâh 'Abbâs II of Persia (A.H. 1052-1077 = A.D. 1642-1666), from his birth to the fifteenth or sixteenth year of his reign, by the well-known poet and historiographer Mirzâ Muḥammad Tâhir Waḥîd bin Mirzâ Ḥusayn Khân Qazwînî قزوینی خان محمد طاهر وحید بن مرزا حسین د., according to Ethé, Ind. Office Lib. No. 555, A.H. 1110 = A.D. 1698.

Beginning:—

نیایش خالق را سزا ست که زبان محمّدت سگال را الخ *

The question of the real extent of this history is still open to discussion. In a copy mentioned by Dr. Dorn, St. Petersburg Catal., p. 292, the account is brought down to A.H. 1074. Ethé, Bodl. No. 301, concludes with A.H. 1064. In Rieu, British Museum Add. 11,632, the account is brought down to A.H. 1066. The present copy is a defective one, and most of the headings towards the end are omitted.

The author does not give any distinct title to the work, and it is known as تاریخ جدید و عباس نامه و تاریخ شاه عباس ثانی. The present copy is endorsed as اساس الاقتباس فی احوال شاه عباس.

This copy breaks off with the following words:—

که اصول و فروع آن تمامی از سنگهای تراشیده صورت انجام یافته بود
بی آنکه شکستی بارگان -

Written in a clear Indian Ta'liq.

Not dated, apparently 18th century.

Two seals, one of *جلال الدوله* dated A.H. 1204, and another of *زین العابدین* dated A.H. 1208, are found on the fly-leaf at the beginning.

The last folio is wormed in many places.

(g) History of Herat.

No. 58.

fol. 275; lines 25; size $12\frac{3}{4} \times 9$; $9\frac{1}{2} \times 6\frac{1}{2}$.

تاریخ هرات

TÂRÎKH-I-HARÂT.

This unique and exceedingly valuable work, of which no other copy seems to be extant, is no doubt the most valuable possession of this library. It gives, on an elaborate scale, an accurate account of the city of Herat and the Malik kings of the Kurt race who ruled there, and treats of all the important events of historical interest which took place there between the years A.H. 618-721 = A.D. 1221-1321. Mu'in Asfizâri, the author of the *Raudât-ul-Jan-nât* (a popular history of Herat, composed A.H. 897 = A.D. 1491), who quotes this work as one of his sources, not only freely borrows from it, but bases his entire account of the aforesaid period exclusively on it. For full particulars of the work see my "Notes on a unique history of Herat, discovered in the Bûhâr collection of MSS. in the Imperial Library," published in the *Journal of the Asiatic Society of Bengal* (New Series), Vol. XII, No. 4 (1916).

Beginning:—

حمد بیکد و سپاس بیقیاس مرحضرت جلال خداوندیرا الخ *

The author who calls himself in the preface Sayf ibn Muḥammad bin Ya'qûb-ul-Harawî *سيف ابن محمد بن يعقوب الهروي* but later on simply Sayfi, says that after composing the ethical work *Majmû'ah-i-Giyâṣî*, which he dedicated to his patron Malik Giyâṣ-ud-Dîn Kurt, the fourth king of Herat of the Kurt race, who

reigned from A.H. 708-729 = A.D. 1308-1328, he was ordered by the said king to write a history of the events which took place in Herat after Chingiz Khân's death (A.H. 624 = A.D. 1226) down to his own time. Hence the composition.

This part of the work comprises 136 *dikrs* or chapters, fully enumerated in the beginning, foll. 3^b-9^a; but from the preface we learn that the author divided the entire work into 400 *dikrs*. We are further given to understand in the concluding lines that the present volume is the first *daftar* and that, if chance favours, he (the author) would write the second. It seems quite probable that the author did not live to fulfil his promise.

Of the 136 chapters comprised in this volume, the first (fol. 9^a) is devoted to the account of the foundation of Herat and the second (fol. 16^a) to the pre-eminence of Herat, based on those traditions of the prophet which refer to this city. The history itself opens with the third chapter (fol. 17^b) relating to the expedition sent by Chingiz Khân under Tuli Khân against Khurâsân in A.H. 618 = A.D. 1221 and the general massacre of the inhabitants. In Chapters IV-XI (foll. 19^a-33^a) the author gives a vivid account of the sanguinary expeditions of the Mongols against Merv, Nishâpûr and Herat and the ravages wrought by them. In concluding the eleventh chapter the author observes that after the destruction of Herat as there were only 16 survivors whom he enumerates by name (fol. 29^b) and as the city remained in a desolated condition for 16 years, viz. A.H. 619-634 = A.D. 1222-1236, and no king or governor came forward to rebuild it, he has given a summary account of these years (under Chapters IV-XI). He has, however, dealt elaborately with the history of the remaining period, narrating the events year by year. Chapters XII-XX (foll. 33^b-48^a) treat of the history of the rulers and governors who ruled in Herat from A.H. 634-642 = A.D. 1236-1244, before the Maliks of Herat of the Kurt race of Ghor.

The remaining chapters are devoted to the history of the first four kings of Herat of the Kurt race covering the period A.H. 643-721 = A.D. 1245-1321. The history ends with an account of the expedition sent against *xlj* by Malik Giyâs-ud-Dîn's son Malik Shams-ud-Dîn in A.H. 721, the year in which the former went on a pilgrimage to Mecca leaving Malik Shams-ud-Dîn in charge of the government.

A note on fol. 1^a in the handwriting of Muḥammad Tâhir Âshnâ, entitled 'Inayat Khân, the learned historian and librarian of Emperor Shâh Jahân, adds further interest and value to the copy. In this note 'Inâyat Khân says that this copy of the history of the Maliks of Herat, belonging to his deceased father (Zafar Khân, the governor of Kashmîr), reached Kashmîr from Lahore at the end of Ramaḍân, A.H. 1074. The note runs thus:—

هو

تاریخ ملکن هراة بابت اموال والد مرحوم سلخ رمضان المبارک
سنہ ۱۰۷۴ از لاہور بکشمیر رسید و داخل عاریتخانہ کرید حرره عنایت خان
ظفر خان عفی عنہما •

قیمت پنچ مہر

In another place on the same page the price of the MS. is written thus:—

قیمت ۷ مہر

The same folio contains an illuminated but faded star and several seals, of which only one, bearing the inscription **علیہ السلام** مرید عالمگیر بادشاہ غازی, is legible.

Written in a beautiful, bold and clear Naskh on good thick paper with the headings in red throughout the copy.

The MS. is not dated, but the nature of the handwriting and the general appearance of the copy tend to suggest that it was transcribed during the lifetime of the author or immediately after his death.

The MS. is worm-eaten, mutilated and loosened from the original binding, but fortunately no folio seems to be missing.

(10) History of Europe.

No. 59.

fol. 274; lines 17; size 10×6; 7½×4.

تنقیح الاخبار

TANQÎH-UL-AKHBÂR.

The full title of the work, as given in the preface, is تنقیح الاخبار فی آثار الادوار. The present volume, which is the seventh, and which seems to be a portion of a general history of the world, deals with the history of Europe from the earliest times down to the 19th century. The last date found here is A.D. 1796.

Beginning:—

* هزاران سپاس ایزد توانا را ست کہ انسان ضعیف البنیان •

In a short preface the author, whose name is not mentioned anywhere, says that after finishing the history of Africa and Egypt he wrote the seventh volume of the آثار الادوار فی تنقیح الاخبار con-

taining the history of **فرنگ** and **روم** (Europe). It begins with the history of Greece and ends with that of Russia. A work on general history, bearing the title **تفہیم الاخبار** and composed, A.H. 1125 = A.D. 1713, is noticed in *Ethé*, *Ind. Office Lib. Nos. 127-128*.

Written in ordinary Ta'liq within coloured-ruled borders.
Not dated, apparently 19th century.

The words **بخط مصنف**, on the fly-leaf at the beginning, suggest that the MS. is an autograph copy of the author.

A seal at the beginning (not legible) is dated A.H. 1255.

(II) Indian Histories.

(a) *General History of India.*

No. 60.

fol. 579; lines 19; size $12\frac{1}{2} \times 7\frac{3}{4}$; $10\frac{1}{4} \times 5\frac{1}{2}$.

طبقات اکبری

ṬABAQÂT-I-AKBARÎ.

A general history of India from the time of Subuktigin, A.H. 367 = A.D. 977, to the end of the 38th year of Akbar's reign, A.H. 1002 = A.D. 1593, composed by Nizâm-ud-Dîn Aḥmad bin Muḥammad Muqîm of Herat **نظام الدین احمد بن محمد مقيم هروی** who died A.H. 1003 = A.D. 1594.

Beginning:—

سپاس رفعت اساس بادشاه حقيقي را سزد که حل و عقد نظام عالم و ضبط
و ربط بني آدم الخ *

The work is divided into a Muqaddimah, nine Ṭabaqât, and a Khâtimah.

Contents:—

Muqaddimah.—History of the Ġaznawis, fol. 3^a.

Ṭabaqah I.—Sultâns of Dihlî from Mu'izz-ud-Dîn Ġûrî to Akbar, fol. 18^b.

Ṭabaqah II.—Kings of the Deccan, fol. 394^a.

Ṭabaqah III.—Kings of Gujarât, fol. 433^a.

The fourth Ṭabaqah dealing with the history of the kings of Mâlwah is placed after the fifth Ṭabaqah, on fol. 483^a.

Ṭabaqah V.—Kings of Bengal, fol. 478^a.

The sixth Ṭabaqah, dealing with the history of the Sharqī kings of Jaunpūr, is wanting.

Ṭabaqah VII.—Rulers of Kashmīr, fol. 520^a.

Ṭabaqah VIII.—Rulers of Sind, fol. 560^a.

Ṭabaqah IX.—Rulers of Multān, fol. 566^b.

The Khâtimah, dealing with a short geographical sketch of the Indian Empire, is wanting.

The work is being edited and translated in the Bibliotheca Indica Series.

The MS. is written in a clear bold Nasta'liq, within gold and coloured ruled borders. Fol. 2^a is profusely illuminated.

The following folios, written in ordinary Ta'liq, have been supplied in a later hand: 1, 9-16, 21-22, 80-81, 84, 90, 97, 104, 115, (upper part of) 136, (lower corner of) 144, 153-154, 157-158, 208-227, 231-232, 239-240, 244, 251-252, 259-268, 271, 277-286, (lower part of) 302, (upper corners of) 319-326, 336, 341, 344-347, 391-394, 405, 408, 412, 417-420, 429-436, 445, 449-466, 468, 495-498, 530, 549-560, 565, 568, 572, 577-579.

Dated 15th Dūlqa'ad, the 23rd year of Shâh 'Âlam's reign.

(b) *Sultāns of Dihlī.*

No. 61.

fol. 181; lines 27; size $9\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

تاریخ فیروز شاہی

TÂRÎKH-I-FÎRÛZSHÂHÎ.

A very good copy of Diyâ-i-Baranî's *برنی* well-known history of the kings of Dihlī from the accession of Giyâs-ud-Dīn Balban, A.H. 664 = A.D. 1266 to the sixth year of Firûz Shâh's reign, A.H. 758 = A.D. 1357. Edited in the Bibl. Ind. Calcutta, 1860-1862.

An old copy of the work exists in the Government collection in the custody of the Asiatic Society of Bengal.

The work begins as usual after four lines in which the title of the book and the names of the kings dealt in the work are given:—

تاریخ فیروز شاہی از تالیف ضیاء برنی - درین تاریخ اخبار ہشت
بادشاہی کہ در تختگاہ دہلی جہانداری کردہ اند سلطان غیاث الدین

بلبن سلطان العصر و الزمان ابو المظفر فیروز شاه حمد و ثناء
مرخدايرا که اخبار و آثار انبیاء *

Contents :—

Sultân Giyâş-ud-Dîn Balban, fol. 4^a; Sultân Mui'zz-ud-Dîn Kayqubâd, fol. 37^b; Sultân Jalâl-ud-Dîn Firûz K̲hiljî, fol. 53^a; Sultân 'Alâ-ud-Dîn K̲hiljî, fol. 58^b; Sultân Quṭb-ud-Dîn, fol. 118^a; Sultân Giyâş-ud-Dîn Tuḡluq Shâh, fol. 132^a; Sultân Muḥammad bin Tuḡluq, fol. 139^b; Firûz Shâh, fol. 159^a.

The account of each king, except the first, the second and the last, is preceded by a detailed index.

There is a lacuna after fol. 1^b.

This beautiful copy is written in a fine Nasta'liq within gold-ruled and coloured borders with the headings written in red.

Not dated, apparently 16th century.

No. 62.

fol. 198; lines 13; size 11¼ × 7; 8½ × 5.

تاریخ سلاطین افغانه

TÂRĪKH-I-SALÂṬĪN-I-AFĀGANAH.

A history of the Lodi and Sûr dynasties composed, as stated in the preface, at the request of Dâ'ûd Shâh, (A.H. 980-984 = A.D. 1572-1576), the youngest son of Sulaymân K̲hân Qarrânî, king of Bihâr and Bengal (A.H. 971-980 = A.D. 1563-1572), by Aḥmad Yâdgâr.

• Beginning :—

• شکرو سپاس واجب الوجودی را سزا ست که جلال صفات جمالش

A copy of the work is preserved in the Asiatic Society of Bengal.

The work comprises the following reigns :—

Bahlûl Lodi, fol. 3^a; Sikandar Lodi, fol. 23^a; Ibrâhîm Lodî, fol. 46^a; Shîr Shâh, fol. 106^b; Islâm Shâh, fol. 139^b; Muḥammad Shâh 'Adil, fol. 159^b.

It concludes with an account of the defeat, capture and execution of Hîmû in A.H. 964.

Written in Nim-shikastah.

Not dated, a modern copy, apparently copied in the 19th century.

Scribe :—عبد الرحمن.

*(c) History of the Timurides in India.***No. 63.**

fol. 174; lines 21; size $14\frac{1}{4} \times 9\frac{1}{2}$; 10×6 .

اکبر نامہ

AKBAR NÂMAH.

The first part of the first book of Abul Faḍl's *ابو الفضل* (d. A.H. 1011 = A.D. 1602) famous Akbar Nâmah, or the history of Akbar. The entire work, completed A.H. 1004 = A.D. 1596 and continued till A.H. 1010 = A.D. 1601, is divided into three volumes. The first, divided into two parts, contains the history of Akbar's ancestors and of his own reign to the end of the seventeenth year; the second, from the beginning of the eighteenth year to the end of the forty-sixth year. For the third volume see No. 65 below.

The present MS., which is the first part of the first book, comprises the history of Akbar's ancestors to the death of Humâyûn, A.H. 963 = A.D. 1556.

It begins thus:—

اللہ اکبر این چہ دربارتیسست زرف النج *

The text has been edited in the Bibl. Ind. Lithographed at Lucknow, A.H. 1284.

Written in a clear Nasta'liq with a profusely illuminated head-piece and a double-page 'Unwân.

Spaces for headings are left blank on fol. 157^a and 173^a.

Not dated, apparently 17th century.

No. 64.

fol. 193; lines and size same as above.

THE SAME.

The second part of the first book of the Akbar Nâmah, containing the history of Akbar's reign from his accession to the end of the 17th year of his reign.

Beginning:—

سلسلہ انتظام کارگاہ آفرینش النج *

The *Khâtimâh* of the first book begins on fol. 187^b.

The MS. is defective towards the end and breaks off with the words تا بدیگران چہ رسد.

Written in the same hand by the scribe of the preceding copy within gold and coloured ruled borders with a profusely illuminated head-piece and a double-page 'Unwân.

No. 65.

foll. 298; lines 23; size $19\frac{1}{4} \times 11\frac{1}{2}$; $14 \times 8\frac{1}{4}$.

آئین اکبری Â'ÎN-I-AKBARÎ.

The third book of the Akbar Nâmah containing a detailed statistical account of India and the Institutes of Akbar, by the same Abul Faḍl. The work has been edited in the Bibl. Ind. (Calcutta, 1877) by H. Blochmann whose excellent translation of the work was published in the same series in 1873. An abridged paraphrase of the work was published by Francis Gladwin in three vols., Cal. 1783-1786; reprinted in two vols., London, 1800.

Beginning:—

ای همه در پرده نهان راز تو *

This interesting copy contains valuable notes on the margins. Written in bold Nasta'liq within gold and coloured-ruled borders with the headings written in red. The copy contains three illuminated 'Unwâns found respectively on foll. 1^b, 138^b and 228^b.

Not dated, apparently 19th century.

A seal of راجه پرس نرائن دیب, dated A.H. 1301, is fixed on the fly-leaf at the beginning.

No. 66.

foll. 285; lines 20; size 12×7 ; $10\frac{1}{2} \times 6$.

اقبالنامه جهانگیری IQBÂL NÂMAH-I-JAHÂNGÎRÎ.

A copy of the scarce second volume of the Iqbâl Nâmah, containing a full history of Akbar from his accession to his death, abridged from Abul Faḍl's Akbar Nâmah and its continuation, by Muḥammad Sharif, generally known as Mu'tamad Khân محمد شریف (d. A.H. 1049 = A.D. 1639), who completed it in Kashmir, A.H. 1029 = A.D. 1620.

Beginning:—

اورنگ جهانگیری و جهانبانی و افسر اقبال و کامرانی

The volume ends with an enumeration of the children of Akbar.

There are two colophons at the end of this copy. The first dated, Akbarâbâd, Sunday, the 23rd of Muḥarram, A. H. 1069, the 33rd year (probably a mistake for 37th year) of Shâh Jahân's reign.

The second dated the 8th year of Farrukh Siyar's reign (A. H. 1124-1131) says that the transcription was completed at midday in the midst of the battle between Farrukh Siyar and the Sayyid brothers.

The second colophon seems to give the correct date of the transcription of this copy and it is probable that the first colophon belongs to the copy from which this MS. was copied.

Written in Nim-shikastah and ordinary Ta'liq by four scribes, viz., بهوجراج، موتي لعل and جواهر مل، صاحب رای، بهوجراج. A seal of بهوجراج is found at the end of the copy.

The headings are written in red.

No. 67.

fol. 275; lines 15; size $9 \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

جهانگیر نامہ

JAHÂNGÎR NÂMAH.

The amplified redaction of the spurious memoirs of Jahângîr, on which Major Price's translation, "Memoirs of the emperor Jahangueir, written by himself," is based. This copy exactly agrees with the one mentioned in Ethé, Ind. Office Lib. No. 310.

Beginning:—

ای نام تو سر دفتر اسرار وجود *

After which the usual beginning appears thus in the third line: حمد بیغایت و شکر بی نہایت.

The title ترک جهانگیری, which is frequently given to these memoirs, appears in the colophon.

Written in a fair Nasta'liq within coloured-ruled borders with an illuminated frontispiece.

Not dated, apparently 19th century.

No. 68.

fol. 108; lines 15-18; size 10×6 ; $8\frac{1}{2} \times 4$.

THE SAME.

Another copy of the spurious memoirs of Jahângîr, defective at both ends. It opens abruptly with the words:—

کیسه از زر تہی و کاسہ ز نوت (sic)

This copy slightly differs from the preceding one. It contains the prologue of I'timâd-ud-Daulah to the Pand Nâmah, or -moral precepts of Jahângîr (see Rieu, p. 254^b) after which the text agrees, excepting a few verses, with that of the preceding copy. Like Rieu's copy, loc. cit., it concludes with an account of the colossal dragon in the jungle near Ajmere, followed by a Qaṣidah which Jahângîr is said here to have composed in imitation of Khâqânî's well-known Qaṣidah دل من پیر تعالیم است الخ.

The MS. written in a careless and bad Nîm-shikastah is full of clerical mistakes.

A note at the end says that although the copy has been compared, it is necessary that it should be re-written in a clear hand.

Not dated, apparently 19th century.

The MS. is in a damaged condition.

No. 69.

fol. 386; lines 17; size $11\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4$.

پادشاه نامہ

PÂDISHÂH NÂMAH.

A history of the early life of Shâh Jahân and of the first ten years of his reign, i.e. from A.H. 1000-1047 = A.D. 1591-1637, by Muḥammad Amin bin Abul Ḥusayn Qazwînî محمد امین بن ابوالحسن قزوینی who was entrusted with the work by the emperor in A.H. 1045 = A.D. 1635.

Beginning:—

طراوت چمن الفاظ و تازگی گلشن معانی *

The work is divided into three sections, called Muqaddimah, Maqâlah and Khâtimah, as follows:—

- I. Muqaddimah.—Containing the account of Shâh Jahân's birth, and the history of his predecessors and of his minority, fol. 9^b.
- II. Maqâlah.—Account of his accession and history of the first ten years of his reign, fol. 98^a.
- III. Khâtimah.—Biographical notice of the Shaykhs, learned men, physicians, and poets of Shâh Jahân's time, fol. 276^a.

Written in a fair Nasta'liq within coloured-ruled borders. Spaces, probably for illustrations, have been left blank in several

places. The first folio is hopelessly damaged, and several folios towards the end are badly wormed.

Dated A.H. 1223.

No. 70.

fol. 277; lines 19 (but on fol. 67^a, 15); size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

قرنیة شاهجهان بادشاه

QARNIYAH-I-SHĀH JAHĀN BĀDSHĀH.

Another history of Shāh Jahān's reign, by Muḥammad Ṭāhir, poetically surnamed Āshnā آشنا محمد طاهر منخلص به آشنا (d. A.H. 1077 = A.D. 1666), composed in A.H. 1068 = A.D. 1658. The present MS. contains only the history of the last ten years of the emperor's reign. The history of the first two decades is wanting.

The copy begins abruptly with an account of the 21st year (A.H. 1057 = A.D. 1647) of the reign, on fol. 10^b.

وقایع سال بیست و یکم جلوس اشرف روز پنجشنبه غرة جمادی الثانیة

هزار و پنجاه و هفت سال بیست و یکم جلوس اشرف بمبارکی آغاز شد *

The first nine folios, written in a different hand (clear bold Nasta'liq), contain a detailed autobiography of the author.

Muḥammad Ṭāhir's history is generally known by the name of Shāh Jahān Nāmāh. It is also called ملخص on account of its being abridged from the Pādishāh Nāmāh (noticed above). This portion of the work (the present volume) is called by the author (fol. 4^a) قرنیة. Foll. 248^a-253^b is a repetition of the first nine folios.

Written in a learned Naskh with the headings in red. Marginal notes and corrections are numerous towards the end of the copy.

The MS. is worm-eaten in many places.

Not dated, apparently 17th century.

Nos. 71—73. (MISSING).

The three volumes of the 'Amāl-i-Sāliḥ, a detailed history of Shāh Jahān from his birth to his death, composed by Muḥammad Sāliḥ Kanbūh محمد صالح کنبره, are missing. The volumes were lent to Sayyid 'Abd-ul-Wāriṣ ul-Mūsawī of Būhār on the 12th of June, 1911, and were never returned.

No. 74.

fol. 58+339; lines 19; size $11\frac{1}{2} \times 7$; $8 \times 4\frac{1}{2}$.

احوال شاهزادگي شاه جهان و بادشاه نامه دفتر اول

AHWÂL-I-SHÂHZÂDIGÎ-I-SHÂH JAHÂN WA PÂDISHÂH
NÂMAH DAFTAR-I-AWWAL.

This MS. consists of two works both of which relate to the history of Shâh Jahân.

I. Foll. 1-58. History of Shâh Jahân from his birth, A.H. 1000 = A.D. 1047, to his accession, A.H. 1037 = A.D. 1627, exactly agreeing with the copy mentioned in Rieu Supplement No. 76, II.

Like Rieu's copy it begins without any preface, with the same heading, viz. ذکر سطوع نیر جہ و جلال. It also bears several endorsements in which the work is said to be the composition of Mu'tamid Khân the author of the *آفتابنامہ جہانگیری*. The history begins with the birth of Shâh Jahân and ends with his arrival at Âgrah in A.H. 1037.

A detailed index of the contents occupies about nine pages at the beginning of the copy.

II. Foll. 1-339. The first of the two volumes of 'Abd-ul-Hamîd Lâhûrî's *عبد الحمید لاہوری* (d. A.H. 1065 = A.D. 1655) history of Shâh Jahân, containing the account of the first ten years of his reign, A.H. 1037-1047 = A.D. 1627-1638.

Beginning:—

نگارین کلامی کہ گذارش آن دامن سامعہ را جواہر آگین کند *

The Introduction on the ancestors of Shâh Jahân begins with Tîmûr, on fol. 18^a; Bâbur, fol. 20^a; Humâyûn, fol. 26^a; Akbar fol. 27^a; Jahângîr, fol. 28^a. Shâh Jahân's accession, fol. 33^b; the second year, fol. 103^b; the third, fol. 120^a; the fourth, fol. 138^b; the fifth, fol. 167^b; the sixth, fol. 182^a; the seventh, fol. 218^b; the eighth, fol. 241^a; the ninth, fol. 261^b; the tenth, fol. 298^a. The history is followed by an account of the Mansabdârs (fol. 322^b), Shaykhs (fol. 330^b), learned men (fol. 334^a), Physicians (fol. 336^a), Poets (fol. 337^b), of Shâh Jahân's time.

'Abd-ul-Hamîd's second volume of the work comprising the years A.H. 1047-1057 = A.D. 1638-1647 is wanting.

The first two volumes of the Pâdishâh Nâmah have been edited in the Biblioth. Ind. Calcutta, Vol. I, 1867; Vol. II, 1868.

A note on the fly-leaf says that this copy was transcribed by Munshī Gulām Husayn Khān Jaunpūrī Ṭabāṭabā'ī, the author of the well-known work Siyar-ul-Mutaakḥḥirīn بخط منشي غلام حسين خان جونپوري طباطبائي مصنف سير المتأخرين.

The MS. is worm-eaten throughout and the thick patches pasted here and there render it illegible in many places.

The headings are written in red.

Written in fair Nasta'liq within coloured-ruled borders.

Dated, Benares, the 6th of Dūlqa'd, A.H. 1235 = 6th August, 1820.

No. 75.

fol. 228; lines 19; size $11\frac{1}{2} \times 7$; $8 \times 4\frac{1}{2}$.

The third volume of the Pādishāh Nāmah, supplied, after 'Abd-ul-Hamīd's death, by Muḥammad Wārīṣ (killed A.H. 1091 = A.D. 1680) and comprising the history of the last ten years of Shāh Jahān's reign, A.H. 1057-1067 = A.D. 1647-1657.

Beginning:—

برسرنامه دبیر قلم * آنچه کند بهر تیمی رقم

A detailed index of the contents occupies nine folios at the beginning of the copy.

A note says that this copy, like the preceding, is due to the handwriting of the same Gulām Husayn Khān.

Dated, Benares, the 3rd of Dūl-hijjah, A.H. 1235 = 10th October, 1820.

Written in the same hand as the preceding copy.

No. 76.

fol. 346; lines 14; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مآثر عالمگیری

MA'ÂSIR-I-ÂLAMGİRÎ.

A very valuable copy of the Ma'âsir-i-Âlamgîrî, written only two years after the author's death. The work, containing the history of the full reign of Aurangzib (A.H. 1067-1118 = A.D. 1656-1706), was composed by Muḥammad Sâqî Musta'id Khān محمد ساقی مستعد خان (d. A.H. 1136 = A.D. 1724) in A.H. 1122 = A.D. 1710.

The first folio, supplied in a later hand, opens thus with an unusual beginning:—

مآثر عالمگیری که هردو جهان در طلب آفتاب ذاتش بسان ذره ایست
و سلاطین ذوی الاقتدار را بآرایش دولت سرای ترویج دین اسلام الخ *

The first line on fol. 2^a corresponds with line 11, p. 1, of the Bibliotheca Indica edition.

The work consists of two unequal parts. The first, which contains the history of the first ten years of Aurangzib's reign and is a mere abridgment of Muḥammad Kāzim's (d. A.H. 1092 = A.D. 1681) history of the same period, comprises foll. 1-40. The second part is Muḥammad Sâqî's own composition and contains the history of the last forty years of the emperor's reign.

The work has been edited in the Bibliotheca Indica (Calcutta, 1870-71).

This valuable and splendid copy is written in a beautiful clear Nasta'liq on gold-sprinkled papers within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwân. The headings are written in red throughout. Useful marginal notes, written in the same hand as the copy itself, are occasionally found.

The colophon, dated A.H. 1138, runs thus:—

حسب الإرشاد خان عالیشان امیدگاہ بیکسان سلمه المنان بتاريخ نوزدهم
ربیع الثاني مطابق سنه یکہزار و یکصد و سی و ہشت ہجری فقیر حقیر محمد
افضل حسینی غفر اللہ ذنوبہ و ستر عیوبہ باتمام رسانید *

The seals and 'Arḍ-didāhs on the fly-leaf have been effaced or disfigured by some mischievous hand.

No. 77.

foll. 412; lines 15; size $11\frac{1}{4} \times 7\frac{1}{2}$; 9×5 .

تذکرۃ السلاطین چغتآ

TADKIRAT-US-SALÂṬÎN CHAGATÂ.

A history of the house of Timûr, more especially of its Indian branch, by Muḥammad Hâdi Kâmwâr Khân کامور خان who commenced it after completing in A.H. 1132 = A.D. 1720 his general history of India, the Haft Gulshan.

Beginning:—

چون صفحہ کاغذ بیاراستم و خامہ دو زبان برداشتم الخ *

The present MS., containing the first of the two volumes of the work, begins with an account of the origin of the Turks, after which the author deals with the history of Chingiz Khân, Timûr, Shâh Rukh, Ulug Beg, 'Abd-ul-Laṭîf and his successors to the death of Sultân Husayn; the rise of the Şafawis; Bâbur, Humâyûn, Akbar and Jahângîr. The volume closes with an account of Jahângîr's death in A.H. 1036 = A.D. 1626.

Spaces for headings are left blank throughout.

The first and the last three folios are very much damaged. Some folios at the beginning are worm-eaten in several places. The copy is detached from the original binding.

Written in ordinary Indian Ta'liq.

Not dated, apparently, 19th century.

No. 78.

fol. 397; lines 17; size $10\frac{3}{4} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5$.

THE SAME.

A good and neatly written copy of the very scarce *second volume* of the same Muḥammad Hâdî Kâmwar Khân's تذكرة السلاطين جغتâ comprising the history from the accession of Shâh Jahân, A.H. 1037 = A.D. 1627, down to the sixth year of Muḥammad Shâh's reign, A.H. 1136 = A.D. 1723.

Beginning:—

بر ارباب خبرت مخفی و محتجب نماید که چون خداوند ازل

و ابد اله *

Contents:—

Shâh Jahân, fol. 1^bp. Aurangzib, fol. 75^bp. Death of Aurangzib, fol. 111^b. Contest between the sons of Aurangzib and reign of Shâh 'Âlam, fol. 228^b. Death of Shâh 'Âlam and reign of Jahândâr Shâh, fol. 295^b. Reign of Farrukh Siyar, fol. 306^b. Rafi'-ud-Darajât, fol. 351^b. Rafi'-ud-Daulah, fol. 355^b. Muḥammad Shâh, fol. 360^a.

A very good and complete copy of the two volumes, dated A.H. 1154, is preserved in the Bankipur Library.

Pencil marks, with occasional marginal notes, by H. Blochmann, who has given on the fly-leaf an index of the contents, are found throughout the copy. On fol. 1^b we find the following endorsement in his handwriting:—

Tazkiratus Salâtin

(Shâh Jahân up to the beginning of Muḥammad Shâh's reign).

(The first portion not copied).

(Sd.) J. H. BLOCHMANN.

1870.

The above facts strongly suggest that this MS. was wholly revised by H. Blochmann, for whom it was most probably copied. It is to be noticed that the date of his signature and that of the transcription of the copy ١٨٧٠ مآہ ستمبر سنہ is also the same.

Written in ordinary but distinct Indian Taliq with the headings in red.

No. 79.

fol. 39; lines 14-20; size $7\frac{1}{2} \times 5$; $5\frac{1}{4} \times 3\frac{3}{4}$.

تاریخ شاهنشاهی

TÂRÎKH-I-SHÂHINSHÂHÎ.

A very beautiful copy of the history of the events that followed the death of Aurangzîb (A H. 1118 = A.D. 1707) down to the beginning of the reign of Farrukh Siyar (A H. 1124-1131 = A.D. 1713-1719), in narrating which the author displays excessive partisanship for the two Sayyid brothers Husay 'Alî Khân and 'Abd Ullah Khân, to whose military operations he gives undue prominence. The author who calls himself (fol. 3^b) خواجه محمد خليل Khwâjah Muḥammad Khalil took an active share in most of the military events of the period which he records.

Beginning :—

الحمد لله و الصلوة على رسول الله و آيين سادات تمكين النخ *

The author does not choose any title for the work but in an endorsement on a fly-leaf at the beginning it is called تاريخ شاهنشاهی.

Written in beautiful Shikastah on gilt ground within gold and coloured-ruled borders with an illuminated frontispiece. The first sixteen folios are written diagonally.

The original folios are mounted on new margins.

Not dated, apparently 18th century.

(d) *Local Histories of India.*

(i) KASHMÎR.

No. 80.

foll. 149; lines 12-20; size $8 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 5\frac{3}{4}$.

تاریخ کشمیر

TÂRÎKH-I-KASHMÎR.

A history of Kashmîr from the earliest times to A.H. 1122 = A.D. 1710, the year in which it was completed, based on the original Sanskrit work, the Rājataranginī of Kalhanā, who wrote it in A.D. 1148 (printed in Calcutta, 1835; French edition and translation by A. Troyer, Paris, 1840-52); by Narāyan Kūl, poetically surnamed 'Ājiz نراین کول المتخلص بعاجز Hindū Brahman of Kashmîr.

Beginning:—

* سپس بیرون از مقیاس قیاس سزاوار جناب پادشاهی

The MS. is incomplete and worm-eaten in many places. The first line of foll. 32^a-63^b is partly illegible on account of a big worm hole.

Written in Nasta'liq, apparently in the present century.

No. 81.

foll. 248; lines 15; size $9\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

واقعات کشمیر

WÂQI'ÂT-I-KASHMÎR.

Another history of Kashmîr from the oldest times down to A.H. 1160 = A.D. 1747, by Muḥammad A'zam, son of Khayr-uz-Zamân Khân, محمد اعظم بن خیر الزمان خان (see fol. 4^a, l. 1).

Beginning:—

* پینت صفحات دفتر ابداع و ایجاد و نزهت طبقات الع

The title of the work forms a chronogram for the year A.H. 1148 = A.D. 1735 in which the author commenced this work, but he did not finish it before A.H. 1160 = A.D. 1747. It is dedicated to the emperor Nâsir-ud-Dîn Muḥammad Shâh (A.H. 1131-1161 = A.D. 1718-1748). Besides the historical details of the country, it

contains very valuable biographical notices and extracts from the writings of the eminent Shaykhs, 'Ulamâ, and poets of Kashmîr.

The work is divided into a Muqaddimah, three Qisms, and a Khâtimah, as follows:—

Muqaddimah.—Geographical description of Kashmîr, fol. 4^b.

Qism I.—Hindû Râjahs, fol. 10^a.

Qism II.—Muhammadan rulers, fol. 35^a.

Qism III.—Mughal emperors, from Akbar to Muḥammad Shâh, fol. 123^b.

Khâtimah.—Curiosities of Kashmîr, fol. 240^a.

Written in fair Nasta'liq within gold and coloured-ruled borders. The MS. is in a damaged condition and is detached from the original binding. In several places the headings are wanting.

Not dated, apparently 19th century.

(ii) BENGAL.

No. 82.

fol. 204; lines 15; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

رياض السلاطين

RIYÂD-US-SALÂTÎN.

A special history of Bengal from the earliest times down to the conquest of that Province by the British, by Gulâm Ḥusayn, poetically surnamed Salîm غلام حسين المتخلص به سليم (d. A.H. 1233 = A.D. 1817), who commenced the work in A.H. 1200 = A.D. 1786 and finished in the span of two years.

Beginning:—

• جهان جهان حمد سزاوار بارگاه جهان آفرینی است اله

The work is divided into four books (Rauḍahs) preceded by an Introduction which comprises the geography of Bengal with the connected accounts of its early Râjahs. The contents are fully stated on the last three folios of the copy.

It has been published in the Bibl. Ind. Series, Calcutta, 1891. An excellent translation of the work with valuable notes, by Maulawî 'Abd-us-Salâm, was published, Calcutta, 1902.

Written in good Indian Nasta'liq within black-ruled borders with the headings in red. The MS. was transcribed by Irâdat 'Alî of Bûhâr in 1874 for the donor of this library.

II. BIOGRAPHY.

(1) Saints.

No. 83.

fol. 329; lines 21; size 10×6 ; $6\frac{3}{4} \times 3\frac{1}{2}$.

تَذَكُّرَةُ الْأَوْلِيَا

TADKIRAT-UL-AULIYÂ.

An old and exceedingly valuable copy of Farid-ud-Dîn 'Aṭṭâr's *شيعم فريد الدين عطار* (d. A.H. 627 = A.D. 1229) famous biographies of distinguished Ṣūfis, who belong mostly to the first three centuries of the Hijrah.

Beginning:—

الحمد لله الجواد بافضل انواع النعماء المذل *
 الحمد لله الجواد بافضل انواع النعماء المذل *

The present MS. comprises both the first and the second part of the work. A very excellent edition of the work (in two parts), by Prof. R. A. Nicholson, appeared in London, 1905 and 1907 (Persian Historical Texts, Vols. III and V.). Lithographed in Lahore, 1889 and 1891, and Bombay, A.H. 1321.

A complete index of the text has been added to the copy in a later hand. Additions, written in the same hand which wrote the text, are occasionally found on the margin.

Written in a learned Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece and a double-paged 'Unwân.

Not dated, apparently 10th century of the Hijrah.

No. 84.

fol. 352; lines 19; size 10×7 ; $6\frac{3}{4} \times 4$.

نَفَحَاتُ الْإِنْسِ

NAFAHÂT-UL-UNS.

An old and very correct copy of the famous Ṣūfic biographical work, composed, A.H. 883 = A.D. 1478, by the celebrated Nûr-ud-Dîn 'Abd-ur-Raḥmân Jâmî نور الدين عبد الرحمن جامي who was born in Jâm, A.H. 817 = A.D. 1414 and died at Herat, A.H. 898 = A.D. 1492.

Beginning :—

الحمد لله الذي جعل مرآتي قلوب اوليائه *

The Nafahât has been printed in Calcutta, 1859, with a biographical notice of the author, by W. Nassau Lees.

A complete index by the same hand which wrote the text, is given at the beginning of the copy. Additions and useful notes and explanations are occasionally found on the margin.

This valuable copy, written in learned Nasta'liq hand within gold-ruled borders, is dated Monday, the 13th of Şafar, A.H. 954.

Scribe :—هندو بن مسكين علي استروشي.

The colophon is followed by a long note in which it is said that this copy belonging to Nawwâb Amir-ud-Daulah Intizâm-ul-Mulk Haydar Beg Khân Bahâdur Nuşrat Jang, was collated and compared, 21st of Ramaḍân, A.H. 1200.

A seal of a certain noble (name illegible) of 'Âlamgîr's time is found on fol. 1^a.

A finely illuminated (but slightly faded) frontispiece contains the title of the work written in a beautiful Naskh hand :—هذا كتاب نفحات مولانا جامي.

No. 85.

fol. 247 ; lines 13 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

حاشية نفحات الانس

HÂSHIYAH-I-NAFAHÂT-UL-UNS.

A commentary on the words of doubtful reading and the difficult passages of Jâmi's Nafahât, by 'Abd-ul-Gafûr Lârî عبد الغفور لاری (d. A.H. 912 = A.D. 1506), the most eminent of Jâmi's disciples, who wrote it for Jâmi's son Diyâ-ud-Dîn Yûsuf in A.H. 896 = A.D. 1490.

Beginning :—

سپاس و ستایش خدائی را که آئینه دل دوستان خود را جلوه گاه جمال النخ *

The first eight folios of the present MS. are written in a careless Ta'liq, the rest in fair Indian Ta'liq.

This copy, dated 10th Rabî' I, A.H. 1287, was written by Hasib-ud-Dîn for the donor of this Library.

No. 86.

fol. 322; lines 17; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

رشحات زين الحيات

RASHAHÂT-I-'AYN-UL-HAYÂT.

Notices on the great and renowned Shaykhs of the Naqsh-bandî order, and especially on Khwâjah Naṣir-ud-Dîn 'Ubayd-Ullah, better known as Khwâjah Ahrâr (d. A.H. 893 = A.D. 1490), compiled A.H. 909 = A.D. 1503 by 'Alî bin Ḥusayn-ul-Wâ'iz ul-Kâshifî, الواعظ الكاشفي ملقب به صفى surnamed Ṣafî, who died in A.H. 939 = A.D. 1532.

Beginning:—

الحمد لمن رشح رشحات الحقائق والحكم على قلوب العارفين بفيضه
الاقدم * الاقدم

The work is divided into a Maqâlah, three Maqṣads, and a Khâtimah. Each Maqṣad is subdivided into three Faṣls.

Maqâlah on fol. 3^a. History of the different classes of the Naqsh-bandî Shaykhs with notices on their lives in chronological order.

Maqṣad I on fol. 177^b. Genealogy of Khwâjah Ahrâr, his birth (A.H. 806), early life, journeys, high qualities, virtues, etc.

Maqṣad II on fol. 211^a. Sayings, spiritual remarks, and illustrations which the author received from Khwâjah Ahrâr's own mouth.

Maqṣad III on fol. 249^a. Miracles and wonderful deeds performed by Khwâjah Ahrâr, with notices on the disciples by whom they were related.

Khâtimah on fol. 318^b. Khwâjah Ahrâr's death, on Saturday the 29th of Rabî' I, A.H. 895 = 20th February, A.D. 1490 (not A.H. 893, as Rieu, p. 353, states), in his 89th year.

The text is followed by two blank folios after which a table of contents occupies three folios.

The colophon at the end says that the MS. was copied at the desire of Sayyid Ṣadr-ud-Dîn, 28th Jumâdâ I, A.H. 1286, by Mîr Irâdat 'Alî of Bûhâr. It is written in an elegant Nasta'liq hand, with the headings in red.

Foll. 276-277 are detached from the original binding and foll. 2 and 3 (not numbered) are partly loosened.

No. 87.

pp. 447 (foll. 224); lines 17; size 13×8; 10×5.

جواهر فریدی

JAWÂHIR-I-FARÎDÎ.

A rare and very elaborate and detailed work on the lives, miracles and spiritual teachings of some of the renowned saints of the Chishtî order, compiled by 'Alî Aşğar ibn Shaykh Maudûd ibn Shaykh Muḥammad Chishtî Bidâlawî Fathpûrî علی اصغر ابن شینغ مورد ابن شینغ محمد چشتی بیدالوی فتحپوری during the reign of Jahângîr, on the 3rd of Rabi' I, A.H. 1033 = A.D. 1623 (cf. p. 3).

Beginning:—

حمدی کہ منشیان بارگاہ الوہیت بانصیح لسان و احسن مقال سرایند
مرملکی را سزد الخ *

The work is divided into five chapters each subdivided into several sections:—

- I. Biography of the Prophet Muḥammad—his wives, children and the early Khalifs, on p. 4.
- II. Khwâjah Mu'in-ud-Dîn Chishtî, Khwâjah Qutb-ud-Dîn Bakhtiyâr Ūshî, Khwâjah Farid-ud-Dîn Ganjshakar, Shaykh Najib-ud-Dîn Mutawakkil with a detailed account of their children, wives, and renowned Khalifahs and disciples, p. 162.
- III. Zayn-ul-'Âbidîn Chishtî, his wives, children, etc., p. 390.
- IV. On the anniversaries (عرس) of Muḥammad and some other prophets, the early Khalifs and some companions of the prophet, of some of the ancestors of the author with an account of his father's installation to the Chishtî order, p. 415.
- V. Children of Shaykh Sa'id Hâjî (cousin of Khwâjah Farid Ganjshakar) and those of Shaykh 'Abd Ullah Gaffârî, better known as Shaykh-ul-Islâm, p. 434.

Written in careless Indian Ta'liq by Sayyid Abul Ḥasan.

Dated 3rd Muḥarram A.H. 1314. Additions and marginal corrections are found throughout the copy. A note at the end says that the copy was corrected and compared by Maulawî Khâdim Ḥusayn and Sayyid Madiḥ-ur-Rahmân of Bûhâr.

Two folios after p. 273 written in a bolder hand and bearing the same page mark 273 have been lately added.

No. 88.

fol. 72; lines 12-14; size $9\frac{1}{4} \times 6\frac{1}{4}$; $5\frac{3}{4} \times 3$.

مرآة مداري

MIR'ÂT-I-MADÂRÎ.

A neat and correct copy of a very interesting and valuable work on the life of the popular Indian Saint *Shâh Madâr*, who, according to this work, was born in Syria, A.H. 715 = A.D. 1315 and died at *Makanpûr* (India) on Thursday, the 18th of *Jumâda I*, A.H. 840 = A.D. 1436, at the age of 125 years.

Beginning :—

الحمد لله الذي خلق الاشياء وَهُوَ عَيْنُهَا يَعْنِي شَكَرَ مِغْرِيمَ مِنْ أَنْ
پروردگار عالمیان را *

The author 'Abd-ur-Rahmân *Chishtî* b. 'Abd-ur-Rasûl b. Qâsim b. *Shâh Budh* 'Abbâsî ul-'Alawî بن عبد الرسول بن قاسم بن شاه بده عباسی العلوی says that the original name of *Shâh Madâr* was *Badi'ud-Dîn*. The name of *Shâh Madâr*'s father given here is *Abu'l Ishâq Shâmi*, and not 'Ali, a jew of Halab, as given in *Rieu*, i, p. 361. The author wrote this work close to the shrine of *Shâh Madâr* in *Makanpûr*, A.H. 1064 = A.D. 1653.

A copy of the work is mentioned in *Rieu*, *loc. cit.* and another is preserved in the *Bankipur Library*. From a note on fol. 1^a and another at the end in the handwriting of the donor it would appear that this copy was transcribed from the *Bankipur Library* copy and was subsequently corrected and compared with great care by *Maulawi Hasib-ud-Dîn* and the donor himself.

A neat copy. Written in fair Indian *Ta'liq*.

Dated, Sunday Rabi' I. A.H. 1304.

The date of the month is omitted.

Scribe:—حسیب الدین احمد.

No. 89.

fol. 456; lines 17; Size $12\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 5$.

مرآة الاسرار

MIR'ÂT-UL-ASRÂR.

A large collection of biographical notices on the holy *Shaykhs* who lived from the rise of Islamism to the author's time, by 'Abd-ur-Rahmân, completed in A.H. 1065 = A.D. 1654.

Beginning:—

الحمد لله رب المشرق و المغرب فايئنا *

Besides this work the author has left a detailed biographical account of Shâh Madâr, called Mir'ât-i-Madârî (see the preceding No. 89, a history of Sâlâr Mas'ûd Gâzi, entitled Mir'ât-i-Mas'ûdî (see Elliot, Vol. II, p. 513), and translations of some gnostic poems from the Sanscrit (see Brit. Mus. Or. 1883).

The work is divided into a Muqaddimah and twenty-three Sections (Tabaqah). A very full index of the contents, with reference to pages, occupies foll. 13-16.

Written in ordinary Indian Ta'liq with the headings in red.

Dated Saturday, the 23rd of Baysâkh, 1301 Bengali year.

From a note at the end it would appear that the MS. was corrected and compared by Maulawîs Ḥasib-ud-Dîn and Khâdim Ḥusayn.

(2) Poets.

No. 90.

foll. 221; lines 19; size $9 \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

تذكرة الشعرا

TADKIRAT-USH-SHU'ARÂ.

A very old and exceedingly valuable copy of the well-known biography of Persian poets by Daulat Shâh bin 'Alâ ud-Daulah Bakhtîshâh of Samarqand دولت شاه بن علاء الدوله بختیشاه سمرقندی (d. A.H. 900 = A.D. 1494), composed in A.H. 892 = A.D. 1487, and dedicated to Mir 'Alî Shîr Nawâ'î.

Beginning:—

تحمیدی کہ شہباز بلند پرواز اندیشه بساحت و فضائی آن طیران
تواند نمود *

A very excellent edition of the work with Prefaces and Indices, by Prof. E. G. Browne, appeared in London, 1901. Hammer's 'Schöne Redekünste Persiens' are chiefly based on this work. It is divided into an Introduction, seven Taqâât and a Khâtimah.

This copy, excellently written in learned Naskh, is dated Friday, the 17th of Jamâdî I, A.H. 980. The colophon runs thus:—

تمت الكتاب بعون الملك الوهاب في سبع و عشرة شهر جمادى
الاولى يوم الجمعة في بلدة كش دلکش علی يد الضعیف النحیف نیک
اندیش حاجی محمد درویش ابن شیخدرویش المعروف بالقشی سنه ۹۸۰ *

Verses and poems from various poets have been added in a later hand on the margins of foll. 20^b-83^a and 221^b.

The margins of foll. 1^b and 2^a have been newly repaired.

No. 91.

foll. 80; lines 15; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

کلمات الشعرا

KALIMÂT-USH-SHU'ARÂ.

Biographies of Persian poets who flourished in India during the reigns of Jahângîr, Shâh Jahân and Aurangzib, by Mirzâ Muḥammad Afḍal with the poetical nom de plume Sarkh-wush, مرزا محمد افضل سرخوش who died at Dihlî, A.H. 1127 or 1126 = A.D. 1715 or 1714.

Beginning:—

سخن جانست و دیگر گفتگو جانان ز من بشنو
اگر هر لحظه جانی تازه خواهی سخن بشنو

The title of the work is a chronogram for A.H. 1093 = A.D. 1682, the year in which the work was composed. It is also known as تذکرہ سرخوش. The biographies are arranged in alphabetical order.

The MS. contains very many clerical mistakes.

Written in ordinary Indian Ta'liq with the headings in red.

Not dated, apparently 19th century.

No. 92.

foll. 352; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 3\frac{1}{2}$.

ریاض الشعرا

RIYÂD-USH-SHU'ARÂ.

A large biographical work containing notices of 2,496 ancient and modern Persian poets arranged in alphabetical order, by 'Alî Qulî Dâgîstânî with the takhalluṣ Wâlih المتخلص علی قلی داغستانی (born A.H. 1124 = A.D. 1712 and died A.H. 1169 or 1170 = A.D. 1756 or 1757) who completed it in A.H. 1161 = A.D. 1748.

Beginning:—

تذکرہ محفل خاطر قدس متأثر صاحب‌دلائل آگاہ *

The *Khâtimah* (foll. 342^a-352^a) is devoted to an account of the author.

Written in ordinary Ta'liq within coloured ruled borders.

Dated A.H. 1191.

On the fly-leaf at the beginning is found the signature of J. H. Blochmann, dated 1875.

No. 93.

foll. 60; lines 18; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9\frac{1}{4} \times 4\frac{1}{2}$.

ریاض الافکار

RIYÂD-UL-AFKÂR.

Biographical notices of ancient and modern Persian poets. Composed, A.H. 1268 = A.D. 1852, by Wazir 'Alî, poetically called

'Ibratî of 'Azîmâbâd (Patna) وزیر علی متخلص به عبرتی عظیم آبادی

Beginning:—

زیبا عذار عذرای منشآت را غازه پیرائی نمودن الخ *

The names of the poets are arranged in alphabetical order.

Written in modern Indian Nasta'liq.

Dated 29th Ramadân, A.H. 1282.

(3) Philosophers.

No. 94.

foll. 57; lines 27; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 4$.

تذکرة الحكماء

TADKIRAT-UL-HUKAMÂ.

This treatise, which in an endorsement on the fly-leaf at the beginning bears the above title, contains the lives and precepts of the ancient philosophers and wise men.

A fragment of this work is mentioned in Rieu ii., p. 872.

Beginning like Rieu's copy:—

خبر انلاطون و آداب او — معنی انلاطون بر زبان یونان باشد بسیار علم

پر منفعت است الخ *

It seems evident that this is an abstract of the *تاریخ الحكماء* which, according to Ethé (Ind. Office Lib. Cat. No. 614), was translated for Jahângir by Maqşûd 'Alî of Tabriz مقصود علی تبریزی in

A.H. 1011 = A.D. 1602, from the *Târikh-ul-Hukamâ* of Shams-ud-Dîn Muḥammad Suhrawardî. Like Ethé's copy, the section on the ancient philosophers (which end here on fol. 36^a) is followed by the biographies of the Muhammadan philosophers, beginning exactly with the same words:—

خواستم که بتاریخ حکمای پیشین تاریخ حکمای متاخرین اسلامین
و بعضی نواید ایشان الحاق کنم تا صورت تمامی بهم رسد *

Written in ordinary Nasta'liq with the headings in red.

Several seals of the later kings of Oudh are found at the beginning and end of the copy. Two more seals bearing the inscription *بر اعدای دین شد مظفر حسین* are also fixed at the beginning and end of the copy.

Not dated, apparently 19th century.

(4) *Memoirs and Travels.*

No. 95.

fol. 389; lines 15; size $9\frac{3}{4} \times 6$; $7\frac{1}{4} \times 4$.

تحفة العالم

TUHFAT-UL-ÂLAM.

This is an autograph copy of 'Abd-ul-Laṭîf bin Abî Ṭâlib bin Nûr-ud-Dîn bin Ni'mat Ullah ul-Ḥusaynî ul-Mûsawî ul-Shûshtari's *عبد اللطيف بن ابي طالب بن نور الدين بن نعمت الله الحسيني الموسوي الشوستري* *Tuḥfat-ul-Âlam*, dealing with an account of the author's native town Shûshtar and its neighbouring places; biographical notices on the Nûrî Sayyids from their ancestor Sayyid Ni'mat Ullah to the author's time; the author's life and his journeys to Shîrâz, Kirmân, Shâhân, Baghdâd, Baṣrah, Bengal, Lucknow, Haydarâbâd, together with an account of Europe and America and the origin and progress of the British power in India, and a description of Calcutta, Bengal, the Upper Provinces and Haydarâbâd.

Beginning:—

دلکش صغیری که عندلیب دستان سرای خامه نغمه پردازی النح *

The author, who according to his own statement on fol. 112^b was born in A.H. 1172 = A.D. 1759, says in the colophon, fol. 389^a, that he completed this work at Haydarâbâd in Jumâdâ I., A.H. 1214 = A.D. 1799. For further particulars see Rieu i., p. 383, where a copy of the work is described.

The work has been lithographed in Bombay, A.D. 1847.

The colophon runs thus on fol. 389^a:—

حرره المفتان الى رحمة رب الباري عبد اللطيف بن ابي طالب
الموسوي الشوسنري الجزيري عفي عنهما في اواسط جميدى الاولى
سنة ١٢١٤ في حيدر آباد *

Written in fair Nasta'liq with the headings in red, spaces for which have been left blank in some places.

Eight blank folios (foll. 327-334) have been inserted by a later hand.

No. 96.

foll. 343; lines 21; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

مرآت الاحوال جهان نما

MIR'ÂT-UL-AHWÂL-I-JAHÂN NUMÂ.

Memoirs of the author's forefathers, and of his life and travels. The author Aḥmad bin Muḥammad 'Alī bin Muḥammad Bâqir ul-Iṣfahânî better known as al-Bahbahânî بن محمد علي بن احمد بن محمد باقر الاصفهانى البهبهاني was born in Kirmân Shâhân, A.H. 1191 = A.D. 1777, came to India A.H. 1220 = A.D. 1805 and finally settled in Patna, where he wrote this work, according to the colophon of the present copy in Rabi' I, A.H. 1225 = A.D. 1810.

The work is preceded by a full summary of the contents, occupying foll. 1^b-15^a and beginning thus:—

الحمد لله والصلوة على رسوله وآله *

The work itself begins thus on fol. 16^b:—

الحمد لله الذى جعل العلماء ورثة الانبيا النخ *

It is divided into five books (Maṭlab), the last of which comprises three sections (Maqṣad), and of a Khâtimah.

The first four Maṭlabs are devoted to the account and biographical notices of the author's ancestors who belonged to the famous Majlisi family of Persia, beginning with Maulânâ Muḥammad Taqī bin Maqṣūd 'Alī Majlisi (d. A.H. 1070 = A.D. 1659) and ending with Âqâ Muḥammad Bâqir bin Âqâ Muḥammad Akmal Iṣfahânî and his descendants.

The fifth Maṭlab, which contains the author's memoirs and forms the most interesting part of the work, is divided into the following three Maqṣads:—

Maqṣad I.—The author's life from his birth to his landing in

Bombay in Şafar, A.H. 1220 = A.D. 1805, with an account of his journeys to Bağdād, Kâzımāyn, Hillah, Najaf, Qum, Barûjard, Nahâwand, Hamadân, Kâshân, etc., on fol. 63^b.

Maqṣad II.—The author's life in Hindūstân. Description of Hindūstân and the Deccan with an account of the Şûbahs, fol. 88^a. Festivals, rites, manners and customs of the Hindus, e.g. the Rat Jâtra, the Devâli, the Dasahra, the Holî, the Basant, the Charak Pûjah, the Sati, etc., on fol. 89^b. Account of Pegû, fol. 106^b. The author's stay in Bombay, fol. 107^b. Journey to Haydarâbâd, fol. 111^a. Account of Haydarâbâd, fol. 112^a. The author's illness at Haydarâbâd, fol. 115^b. Account of the Nizâm, fol. 117^a. Mission of Muḥammad Nabî Khân to Haydarâbâd and of Mahdî 'Alî Khân and Sir John Malcolm to Persia, fol. 122^b. Arrival of Hâjî Khâlîl Khân in Bombay and his murder, fol. 124^b. Mirzâ Muḥammad Husayn and Sayyid Hasan 'Attâr's arrival in Haydarâbâd, fol. 126^a. The author's stay in Machhli Bandar, fol. 126^b. The author's arrival in Calcutta, fol. 129^a. His journey to Murshidâbâd and an account of the place, fol. 131^b. 'Azimâbâd, fol. 142^a. Sasrâm, fol. 146^b. Benares, fol. 148^a. Faydâbâd, fol. 151^b. Lucknow, fol. 163^b. Account of the Sikhs, fol. 190^b. The author's return to Faydâbâd, fol. 194^a. His journeys to 'Azimâbâd, Murshidâbâd and Jahângirnagar, fol. 199^b. His return to 'Azimâbâd, fol. 209^a. The author's compositions and the teaching licenses (اجازت) which he obtained from the 'Ulamâ, fol. 213^b.

Maqṣad III.—Account of the states of Europe, of the history, institutions and manners of the English and of the establishment of the British power in Bengal, fol. 218^b. The Khâtimah on fol. 312^b treats of admonitions and good advices to kings and men in authority, including a sketch of Persian history from the decline of the Şafawis to the author's time.

Written in ordinary Nasta'liq with the headings in red on the margins.

The scribe Mirzâ Aḥmad says that he completed the transcription at Patna in A.H. 1225 (the year in which the author completed the work). A note by one Gulâm Husayn says that the author gave him this MS. in A.H. 1226. This is followed by a seal of the same Gulâm Husayn bearing the inscription غلام حسین بن محمد اسمعیل, dated A.H. 1220. Some notes in the handwriting of this Gulâm Husayn are found on the margins of the copy.

III. GEOGRAPHY, COSMOGRAPHY AND TOPOGRAPHY.

No. 97.

fol. 296; lines 15; size $11 \times 7\frac{1}{4}$; $6\frac{3}{4} \times 4$.

عجائب المخلوقات و غرائب الموجودات

A very valuable and extremely rare cosmographical work, composed in the beginning of the latter half of the sixth century A.H.

Beginning:—

سپاس مر خداوندی را که بمعرفت خود بینا کردانید و ما را از قطره
آب پدید آورد اله *

This work, of which I have seen no notice anywhere else, is one of the earliest Persian works on cosmography and is therefore of considerable interest. The following particulars regarding the work and the author, who does not give his name anywhere in the text, are derived exclusively from the work itself:—

On an ornamented blue ground in the beautifully illuminated head-piece the title of the work written in gold letters is کتاب عجائب المخلوقات, but in the preface, on fol. 3^a, the full title of the work as given by the author himself is غرائب المخلوقات و غرائب الموجودات:—

و ما این کتاب را تالیف کردیم که نه هر کسی را ممکن است آن بود که در
آفاق گردد تا آنچه ندیده بیند و ما عجائب عالم آنچه دیده و آنچه شنیده
یاد کنیم و بر آن نام کنیم عجائب المخلوقات و غرائب الموجودات *

From a passage on fol. 7^b we learn that the author wrote the work for Tugril bin Arslan bin Tugril whose name he introduces with several honorific titles:—

سلطان اعظم شهنشاه معظم مالک الرقاب الامم سید السلاطین المشرق
و المغرب رکن الدنیای و الدین معز الاسلام و المسلمین جمال الملة و الدین
ابو طالب طغرل بن ارسلان بن طغرل امیر المؤمنین اعز الله انصاره و ضاعف
جلاله و اقتداره *

This royal personage is evidently Sultân Tugril bin Arslan (A.H. 571-590 = A.D. 1175-1193), the last of the Saljûqian monarchs of Persia.

The last dates mentioned in the work are (1) Under Nishâpûr on fol. 131^b, where the author says that the city was devastated by the Guzz in A.H. 550 = A.D. 1155; (2) he refers to an earthquake, زلزله کوهستان, on fol. 161^a which took place in his time, A.H. 551 = A.D. 1156:—

و در روزگار ما در سنه احدی و خمسين و خمسماية زلزله آمد
بکوهستان هفت روز بماند *

On fol. 132^b he deals at some length with Hamadân. He speaks of the place with a certain predilection and relates some stories from his father and his teacher امام سعيد بن مجد الدين ابو الفتح الطالبي رحمة الله عليه. Again on fol. 9^a he says that a man who has spent his whole life in the place where he was born may not necessarily know every thing that can be known about the locality, and cites the following incident. He relates that on one occasion when he was in Işfahân a certain person wanted from him some particulars of the inscription on the Arwand Mountain کوه اروند (a mountain in Hamadân noticed by our author on fol. 63^b). In reply the author said that he had no knowledge whatever of the existence of such an inscription. Subsequently when he came to Hamadân he went to the mountain, saw the inscription and was surprised with its curiosities:—

و باشد که مردی در شهرزاید و عمروی بگذرد و همه شهر خود ندیده
باشد و در وقتی من به اصفهان بودم شخصی از من پرسید که بر سطح اروند
چند سطر نبشته خدایان خوانند تو دیده گفتم این را خبری ندارم کتابی
معتبر بدر آورد و دران این صفت کرده بود و شرحی داده شگفت و چون
بهمدان بیامدم بمقصد رفتم و آنرا دیدم شگفتی که دیدنش عجب تر بود
! شنیدم *

This points to the author's having been a native of Hamadân. The above facts point to the conclusion that our anonymous author was born before A.H. 551 = A.D. 1156 and that he wrote this work entitled عجائب المخلوقات و غرائب الموجودات for Sultân Tugril III bin Arslân between A.H. 571 and 590 = A.D. 1175 and 1193.

An anonymous treatise of about 52 folios, called رسالة عجائب المخلوقات, which seems to bear a close relation with the present work, is noticed by Dr. Ethé, in the Bodl. Lib. Cat. No. 405. The

beginning of the said treatise is quite different from that of the present work, but the subject headings, as much as enumerated in the said catalogue, closely agree with those of this work. We learn that the division of Dr. Ethé's copy is not quite clear and that the headings are very often omitted. Strangely, the division in this copy is also vague and confusive, but the headings here are seldom omitted and the more important ones will be quoted.

Like Ethé's copy our work begins with wonderful stories from the lives of Iskandar, Luqmān, Jamshīd, etc.; then follows the index of the work in beginning with which the author says that the work is divided into ten Qānūns and ten Rukn which are enumerated here, foll. 9^b-10^b.

وما فهرست كتاب ياد كنيم انشاء الله تعالى بدانكه اين كتاب بر ده
قانونست و ده ركن *

The first Rukn on superlunary things begins thus on fol. 10^b.

الركن الاول في عجائب الاجرام العلوية *

This Rukn comprises several chapters (باب) each of which consists of several sub headings. It begins with an account of the Throne of God and the first four angels, the last of whom, viz. اسرافيل, is noticed under the heading الباب الثاني, fol. 14^a. This is followed by the headings خاصيت هر دو قطبها و مواضع روحانيات, etc. after which we suddenly come to الباب الثالث في عجائب السموات, fol. 18^a. The fourth Bâb is not found. الباب الخامس في عجائب القمر, fol. 25^a; الباب السادس في عجائب الكواكب, fol. 27^a; الباب السابع في عجائب البروج, fol. 30^a; this is followed by the heading الباب الاول في اصوله الركن الثاني في عجائب الكاوية بين السماء والارض, fol. 34^a; treating of the light-nings, the thunder, the rainbow, etc., fol. 37^a; الباب الثالث في
الركن الثالث في عجائب الارض, fol. 38^b; عجائب الهوى, fol. 42^a. Then comes the third Rukn on the sublunary things, agreeing with the second Rukn of Ethé's copy:—الركن الثالث في عجائب الارض, fol. 44^a. It contains many subdivisions, the first of which (heading wanting), treating of the rivers, is, like all the following ones, arranged alphabetically. Other important subdivisions under this Rukn are الباب الرابع في فصل اخري في عجائب الابار, fol. 57^b; الباب الخامس في عجائب الجبال على الحروف, fol. 59^b; عجائب العالم, fol. 62^b; الباب السادس في عجائب المعادن والجواهر, fol. 62^b; المعجم

The seventh Bâb is not found. الباب الثامن, fol. 81^a, introduced by the following explanatory note (مصرهاها) و بعد ازین یاد کنیم مصرهاها و سنگها که در عالم است و دران نوعی از عجائب بود یا حکمتی مفید.

The above is followed by a description of mosques, churches, cities, etc., all arranged in alphabetical order, agreeing with the contents of the third Rukn in Ethé's copy. These are الباب الاول الباب الثالث, fol. 88^b, باب دهم در کنیسا اهل سلف, fol. 84^a, فی المساجد الباب الرابع فی القصور و هو مرتب علی, fol. 91^a, فی البلاد والقلاع والاقالیم الركن الخامس فی عجائب, fol. 136^b, حروف المعجم الركن السادس فی عجائب الصور, fol. 161^a, الاشجار والنبات فی العالم fol. 182^b, فی ذکر القبور و عجایبها, fol. 175^a, والمنقورة المنقوشة by an account of كنوز or treasures (heading wanted), fol. 192^b; fol. 204^a, تقسیم الارواح, fol. 199^a, الركن السابع فی شرف الآدمي و عجائب, fol. 205^a and several other headings relating to the soul. Then follows فی ذکر القوي, fol. 210^a, after which the author treats of the five senses, fol. 210^b; باب فی طبقات الناس و اخلاقهم و صورهم, fol. 218^b, ذکر طبایع النساء و اخلاقهن, fol. 222^b; under this section the following subject headings are found—ذكر الامم العادیه الطوال الاقویا—fol. 223^b, صفت العوج, fol. 224^a; ذكر النساء, fol. 225^b, العادی السرنديبي, fol. 225^a, ذكر شخص عادي, fol. 226^b, ذكر العادی الصيني, fol. 226^a, العاديات من جنود اسکندر ذکر, fol. 228^b, ذكر الآدميين في كل زمان منهم, fol. 227^b, العادي الاقلي باب فی السودان والهنود, fol. 229^b etc., ذكر رجل الابلق, fol. 229^a, الخضر, fol. 236^a, فصل فی ذکر النسناس فيه, fol. 234^a, والزئوج و امهم المختلفه. فی شرف النبي المرسل محمد, fol. 237^a, فی ذکر الآدمي و درجاته, fol. 240^a, ذكر الكهنة و احوالهم, fol. 237^b, المصطفى صلى الله عليه و آله وسلم, fol. 244^b, ذكر المعجزات الانبياء عليه الصلوة والسلام, fol. 246^b, فی ذکر الكيمياء و انه صنعت روحانيه, fol. 245^b. There seems to be a lacuna after fol. 247^b. Fol. 248^a opens abruptly with an account of the animal kinds, followed by the headings الاسد, خاصة النمر, fol. 251^b, صفت الفهد, fol. 250^b, خاصة الذئب, fol. 248^b, الكلب, fol. 254^b, خاصة الكلب, fol. 254^a, خاصة شغال, fol. 252^b, صفت دب الاصغر والاكبر, fol. 257^a, خاصة خرس, fol. 256^b, البعري, fol. 258^a, فی, fol. 263^b, etc.; خاصة الحمام, fol. 261^a, خاصة الفرس, fol. 258^a, باب فی ذكر الافاعي والثعابين والحيات, fol. 270^b etc. etc.; خاصة الثعلب, fol. 280^b; under this section the author deals with the account of

the various species of the sea animals. فصل في السموم, fol. 284^b, with the headings; خاصية العقرب, fol. 285^b; صفات النحل, fol. 286^b; اليعسوب, fol. 288^a, etc.; فصل في ذكر الجن وهم الطف من الابالسة, fol. 292^b.

In the beginning on fol. 8^b the author gives us to understand that the accounts given by him are always marked by some abbreviative symbols, viz. بع for بعيد, مع for معروف, شب for شبه:—

وما این کتاب جمع کردیم آنچه دیدیم در کتبها مسطور و شنیدیم از جوانان و سیاحان بعضی آنست که آنرا شاهدهی ندید و ظاهرست چنانکه افلاک و ماه که از همه عجائبهای عظیم است بر حاشیه آن رقم کردم بع یعنی بعید ست و بعضی که قرآن بدان ناطقست و اخبار نا محسوس است بر آن رقم کردیم مع یعنی معروفست و بعضی از عجائب که شنیده ایم از سیاحان و بران برهانی ندیدیم قاطع و نتوان گفتن که دروغست بر حاشیه آن رقم کردیم شب یعنی شبهت است که آن کار کردن خصلتی شومست •

These symbols are however not found in the text. Hâj. Khal. iv, p. 188, notices a Persian work of the same title *عجائب المخلوقات*, composed in A.H. 555 = A.D. 1160, by Muhammad bin Mahmûd bin Ahmad ut-Tûsi us-Salmâni, which like the present is divided into ten Qânûns and Arkân. The beginning of Hâj. Khalifah's work is however different from that of the present copy.

Half-page miniatures are found in many places of the copy, but the average of the pictures does not stand on the highest level of Eastern art, though some of them are executed carefully. They are to be found on foll:—11^b, 17^b, 31^a, 33^b, 43^b, 50^b, 65^a, 78^b, 82^a, 95^b, 101^b, 134^a, 139^a, 148^b, 173^a, 202^b, 213^a, 224^b, 246^a, 277^b, 293^b.

Each page containing the miniature, with its opposite page, is beautifully illuminated.

Written on thick and glossy gold-sprinkled papers in a clear Nasta'liq within gold and coloured borders with a double page, beautifully illuminated 'Unwân. The headings are written in red and blue throughout.

Dated Muharram, A.H. 125, evidently meaning 1025.

Scribe:—محمد قاسم.

The MS. though written in a clear hand is full of clerical mistakes.

No. 98.

fol. 301; lines 21; size $11 \times 6\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

نزهة القلوب

NUZHAT-UL-QULÛB.

A slightly defective copy of the famous cosmographical work, treating more especially of the geography of Persia and some adjacent countries, by ~~Hamd~~ Ullah bin Abî Bakr bin Hamd ul-Mustaufi ul-Qazwîni القزويني حمد المستوفي (d. A. H. 750 = A. D. 1349), who has been already mentioned, p. 1, as the author of the *Târikh-i-Guzîdah*. It was composed most probably A. H. 740 = A. D. 1339, which year in the body of the work is more than once mentioned as the current year.

The work is divided into a *Fâtîhah*, three *Maqâlahs* and a *Khâtimah*. This copy wants the whole of the preface which precedes the *Fâtîhah*, and begins at once with the *Fâtîhah* thus:—

فاتحه و آن منحصر است بر مقدمه و دیباچه و سه مقاله - مقدمه
در ذکر ترتیب ابداع افلاک و انجم و ما يتعلق بذالك الخ
with line 11, fol. 6^a of the following copy.

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. Foll. 1^b and 2^a are written within broad gold lines. The headings, including the geographical names, and the Arabic quotations, are written in red. Several seals of the late kings of Oudh are found at the beginning and the end of the copy.

Not dated, apparently 17th century.

No. 99.

fol. 240; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{3}{4} \times 5$.

THE SAME.

Another copy of the preceding work.

Beginning as usual:—

چون واهب مواهب بی علت علت کلمه که مبدع مخترعات
و مخترع مبدعاتست الخ *

This copy is slightly defective towards the end and breaks off with the following line:—

چه کم گردد گراز دریاى رحمت * که یک قطره کنی بر خلق قسمت
corresponding with line 10, fol. 301^a of the preceding copy.

Written in distinct Indian Nasta'liq with occasional notes on the margins. The headings and the names of places are written in red.

Foll. 132-162 are supplied in a later hand.

Foll. 158^b, 159^a and 161^b and the lower parts of foll. 158^a, 160^a and 161^a are left blank, but the text is not affected.

Dated A.H. 192, meaning probably 1092.

No. 100.

fol. 583; lines 20; size $11\frac{3}{4} \times 6$; 8×4 .

هفت اقلیم

HAFT IQLÎM.

A topographical, historical and biographical encyclopaedia, containing 1,560 biographies of Poets, Shaykhs and 'Ulamâ arranged in geographical order, by Amîn Ahmad Râzî امین احمد رازی who completed it in A.H. 1002 = A.D. 1594.

Beginning:—

خرد هر کجا گنجی آرد پدید * بنام خدا سازد آنرا کلید

The work is divided into seven climates. Under each country or town the author gives the historical and the geographical account of the place followed by the biographical sketches of the distinguished Poets, 'Ulamâ and Saints to whom it has given birth.

Contents:—First Iqlîm, fol. 4^a. Second, fol. 14^a. Third, fol. 42^b. Fourth, fol. 205^a. Fifth, fol. 480^a. Sixth, fol. 556^a. Seventh, fol. 579^a.

The work is being published by the Asiatic Society of Bengal in the Bibl. Indica Series.

The present copy is full of clerical mistakes, particularly the proper names of persons and places and the Arabic passages which are most terribly corrupt. Towards the end of the copy is found a big worm-hole which runs through the middle part of foll. 526-583.

Written in ordinary Indian Ta'liq within coloured borders with an illuminated frontispiece.

The copy was written by Ġulâm Husayn, a pupil of Hâfiz 'Azîm Ullah, for a person whose name has been obliterated by some mischievous hand.

Not dated, apparently 19th century.

The binding of the MS. is damaged.

No. 101.

fol. 136; lines 21; size $8 \times 5\frac{1}{4}$; 6×4 .

اخبار حسینه در اخبار مدینه

AKHBÂR-I-HASÎNAH DAR AKHBÂR-I-MADÎNAH.

History and topography of Madinah, a Persian translation of Samhûdî's (d. A.H. 911 = A.D. 1505) well-known Arabic work خلاصة الولا باخبار دار المصطفى, which extract from his larger work رفا الوفا باخبار دار المصطفى, was made by Samhûdî himself, A.H. 893 = A.D. 1488.

The Persian translator's name is not mentioned anywhere.

It is divided, like the Arabic original, into eight chapters, each subdivided into several sections, comp. Wiener Jahrbücher, 1835, Vol. 70, Anzeigeblatt, p. 88.

This copy, which is defective at both the ends, opens abruptly in the middle of the preface thus:—

زانکه من بندق گنگارم پوشیده نمائد صاحب تاريخ اعني سيد سهرودي
مذكور رحمة الله الخ *

and breaks off towards the end of the last chapter with the following words:—

و درانجا چاهي كه مرسى عليه السلام برلى گوسفندان شعيب عليه
السلام آب كشیده و آنرا بعضى از مدینه گفته اند *

Written in fair Naskh with the headings and the names of places in red.

Folios have been misplaced in several places; for instance the arrangement of the folios between foll. 17-25 is 17, 24, 18, 23, 19-22, 25; fol. 43 is placed after fol. 44; foll. 127-129 are detached from the binding. The MS. is slightly worm-eaten throughout. A portion of the upper marginal sides of foll. 121-130 is badly injured.

Not dated, apparently 18th century.

No. 102.

fol. 583; lines 21; size $11 \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

خورشید جهان نما

KHWURSHÎD-I-JAHÂN NUMÂ.

An autograph copy of a very exhaustive, interesting and hitherto unknown geographical, historical and biographical en-

cyclopaedia, from the earliest period to A.H. 1280 = A.D. 1863, by Ilâhî Bakhsh ul-Husaynî الهی بخش الحسینی of Angrizâbâd in Mâldah.

Beginning :—

حمد فراوان تصدق آستان جلالت افشان حضرت شاه جهان النعم

In the preface (fol. 17^b) the author states that after completing the work *كز المصادر* in A.H. 1268 = A.D. 1851 and the *تقليم بلاغت* in A.H. 1269 = A.D. 1852 he commenced to write the present work in A.H. 1270 = A.D. 1853 for which the title forms a chronogram. In a subscription at the end of the copy the author gives us to understand that he commenced the composition in the beginning of A.H. 1270 and completed it after eleven years' labour in A.H. 1280 = A.D. 1863. He promises to write an account of the succeeding years in a separate work.

The work is divided into twelve chapters called Burj, as follows :—

- I. Creation of the Universe, fol. 18^b.
- II. America, fol. 19^a.
- III. Africa, fol. 22^b.
- IV. Europe, fol. 26^b.
- V. Asia, fol. 43^b.
- VI. Australasia and Polinisia, fol. 427^a.

Under each country or town the author gives a geographical and historical account of the locality from the earliest period to the time of composition. The Indian portion of the work, which is comparatively more exhaustive, is treated with minute details.

- VII. Prophets, fol. 433^b.
- VIII. Ancient philosophers, fol. 452^b.
- IX. Saints, Poets and renowned persons, arranged in chronological order, fol. 453^b.
- X. History of the different Sûfî schools, fol. 546^b.
- XI. Buildings of great architecteral importance, fol. 567^a.
- XII. Account of the author—his relatives, ancestors, etc., fol. 579^a.

A detailed index of the contents occupies the first fifteen folios of the copy.

Additions and emendations made by the author himself are found throughout the copy.

Written in a hasty but learned Indian Nasta'liq with the headings in red.

Not dated, apparently 19th century.

IV. THEOLOGY AND LAW.

(1) Hinduism.

No. 103.

fol. 232; lines 21; size $13\frac{1}{2} \times 9$; $10\frac{3}{4} \times 6\frac{1}{2}$.

ترجمہ مہا بہارت

TARJUMAH-I-MAHÂBHÂRAT.

A defective and incomplete copy of the Persian translation of the Mahâbhârat, made by Akbar's order under the auspices of his prime minister Abul Faql, who wrote an introduction to the work in A.H. 995 = A.D. 1587.

Beginning:—

ای ہژدہ ہزار عالم از شوق تو مست
سر در رازہ جست و جوی و جان بر کف دست

Out of the eighteen Parvas into which the entire work is divided, this volume contains the following:—

Abul Faql's preface, on fol. 1^b.

Fol. 10^b is followed by a lacuna and the earlier portion of the first Parva is thus missing.

Parva II (styled فن), on fol. 85^a.

فن دوم از کتاب مہا بہارت کہ آنرا سبہا پرہ گویند و درین پرہ دو ہزار و پانصد و یازدہ اشلوک است *

The Second Parva which ends thus on fol. 103^b تمام شد سبہا ۱۰۳^b پرہ پرہ دوم است دو ہزار و پانصد و یازدہ اشلوک است بتاریخ ۲۴ رمضان ۹۹۵ ہجری قمریہ ۱۵۸۷ میلادی ۵ سنہ ہ بادشاہ فرخ سیر is followed by Parva III beginning without any heading:—

راویان اخبار این قصہ را چنین روایت کردہ اند *

The remaining portion of the MS., which apparently comprises Parvas IV-VII, does not bear any headings or rubrication and the copy breaks off with the words:—

اندر گفت کہ تو یکی از دشمنانرا کہ این صفت داشتہ باشد خواہی کشت اما آنکس را *

The folios are misplaced in several places and the right order seems to be:—1-107, 109, 108, 110, 111-168, 173-176, 169-172, 177-232.

The MS., written in different hands, is water-stained throughout.
Not dated, apparently 18th century.

No. 104.

fol. 199; lines 15; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

THE SAME.

This volume, containing the 12th and 13th Parvas of the Persian translation of the Mahābhārat, is introduced by the heading in red آغاز فن دوازدهم از مہا بہارت.

Beginning:—

راویان اخبار ہندوستان چنین آورده اند کہ بدر و سنجی وغیرہ بفرمود الخ *

It ends thus on fol. 73^a تمام شد سات (سانت) پرہ از کتاب مہا بہارت after which the 13th Parva begins thus:—

راویان اخبار این کتاب چنین آورده اند *

Written in ordinary Indian Ta'liq.

Worm eaten in some places.

Not dated, 18th century.

No. 105.

fol. 154; lines 16; size $9 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{3}{4}$.

THE SAME.

The 14th and 15th Parvas of the preceding work.

Beginning:—

آغاز فن چہاردهم از جملہ ہجده پرہ مہا بہارت کہ راجہ جدشتر درین داستان اسمید جگ کردہ است - در آخر پرہ آن ساتیک مذکور شدہ کہ راجہ جدشتر *

The 15th Parva begins thus on fol. 141^a:—

بیاس اسرم پرہ فن پانزدہم از مہا بہارت کہ بعد از تمام نمودن راجہ جدشتر اسمید جگ بقلم آمدہ - راویان اخبار ہندوستان چنین روایت کردہ اند کہ چون جیمن قصہ اسمید جگ را تمام بر راجہ جنم جی -

This Parva seems to be incomplete and the MS. breaks off with the words ... ہمراہ ایشان می باشند اینہا ہم از فرزندان خود.

The sixth Prakarana ends on fol. 19^a after which begins a chapter of the Mahâbhârat called here *اشمیده پرب* (cf. fol. 222^a), beginning :—

راویان هند و عالمان ارجمند چنین روایت میکنند *

Foll. 222^a-235^b. This section deals with the discourse between Krishna and Arjuna. It is styled here *گیان مالا*, and seems to be a portion of the Bhagavadgita, which was interpolated as an episode in the sixth Parva of the Mahâbhârat, viz. the Bhîshma Parva. According to a note in Ethé, India Office Lib. No. 1949, the Bhagavadgîtâ was translated by Prince Dârâ Shikûh. Dr. Rieu, p. 59, notices two versions of the Gîtâ, both ascribed to Abul Fadl. The present translator does not give his name.

Begins thus :—

این نسخه گیان مالا جواب و سوال شری کرشن جیو (ر) ارجن که شکدیو
با راجه پرچپیت میگوید

Foll. 235-251. *سر اکبر* the Upanishads or Upnakhats (called here *ار پنگهت نرسنگه تاپنی*) compiled and translated from Sanskrit under the auspices of Prince Dârâ Shikûh and finished A.H. 1067 = A.D. 1657. It is also styled *سر الاسرار*.

Beginning :—

همه نوشتها به پرچاپیت گفتند که آنچائی که از هر لطیف لطیف تر

است *

Foll. 251-285^b. An abridged prose-translation of Vâlmiki's Râmâyana, the second great national epopee of the Hindus.

The translator's name does not appear in the text, and the narrative begins at once without any preface :—

فصل در ذکر رام اوتار *

Foll. 251^a-407^a *هربنس پرن* Haribansa Purâna. A Persian translation of the Harivansa, which forms an appendix, (or even a nineteenth Parva, sometimes styled *اچرج پرب* or *اچرج پرب* cf. fol. 400^a), to some copies of the Mahâbhârat. It begins with the account of the Râm Avatâra.

فصل در ذکر رام اوتار چون سابقا مذکور شد که دعای در باسا

و کهیشرا الخ *

The copy ends :—ترجمه هربنس پرن تمام شد.

Both the copies are written in ordinary Indian Taliq by one scribe, whose name given at the end of the second copy is اصغر.

Not dated, apparently 19th century.

(2) Exposition of the Truth, Rights and Duties of Islâm according to the various Sects and Doctrines.

No. 108.

fol. 75; lines 20-21; size $10 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4$.

حيرة الفقهاء

HAYRAT-UL-FUQAHÂ.

A work in the form of questions and answers on points of Muhammadan civil and ecclesiastical law in all its branches.

Beginning:—

الحمد لله رب العالمين والصلاة والسلام على الانبياء آدم و محمد
وما بينهما من المرسلين النخ *

The full name of the author is not given. On fol. 2^b he designates himself as علا بخاري 'Alâ Bukhârî, and says that he wrote the work, A.H. 695 = A.D. 1295, for Nawrûz Beg (cf. fol. 1^b). C. Stewart, p. 153, says that the author is unknown and that the work is dedicated to Naşir-ud-Dawlah of Khurâsân, A.D. 1295.

In the Catalogue of the Persian Books and Manuscripts in the A.S.B., p. 5, No. AC. 15, the author is called مفتي بخاري, Mufti-i-Bukhârî. In the present copy (fol. 3^a), which is written by a most careless and illiterate scribe, the title of the work reads thus: حيرة الفقهاء وحيلة الفضلاء. The correct title therefore seems to be: حيرة الفقهاء وحيلة الفضلاء or خيرة.

Written in careless Nasta'liq. Foll. 26-49 are written in a different hand.

The colophon says that the transcription, completed on the 16th of Jumâdâ I, A.H. 1247, was made by order of Mirzâ Muḥammad Raḍi-ud-Dîn 'Alî bin Mirzâ Muḥammad Khurram Bakht.

The MS. is mended and bordered in several places.

No. 109.

fol. 407; lines 17; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

کنز العباد فی شرح الاوراد

KANZ-UL-'UBBÂD FÎ SHARH-IL-AURÂD.

A copious commentary on the religious manual (اوراد) of the celebrated *Shihâb-ud-Dîn Suhrawardî* (d. A.H. 632 = A.D. 1234), by 'Alî bin Aḥmad ul-Gûrî علي بن احمد الغوري. See Hâj. *Khal.* V., p. 254. See also *Loth. Arab. Cat.* No. 363, where a copy of the work is noticed.

Beginning as in *Loth.*, loc. cit. :—

اعظم المحامد لله العظيم و اكرم الصلوة على رسوله الكريم الخ *

The author, who calls himself a disciple of *Shaykh Rukn-ud-Dîn*, says in the concluding lines, fol. 388^a, that he completed the work in *Shawwâl*, A.H. 747 = A.D. 1346.

The original work is in Persian but the commentary is in Arabic.

The work is divided into numerous *Faṣls* and *Dikrs* and a detailed index of the contents with reference to the folios of the MS. on which each *Faṣl* or *Dikr* begins, occupies fol. 404^b-406^b.

Written in a hasty but learned *Naskh* with notes and emendations throughout the copy. According to the colophon on fol. 388^a, the transcription of the MS. was commenced on the 25th *Rabi' II*, A.H. 1072, and completed on Friday, 21st *Shawwâl* of the same year. It is also stated here that this MS. was transcribed from an old copy, dated A.H. 842, which was in the use of *Shaykh-ul-Islâm Maulânâ Qâḍî Badî'ud-Dîn*.

Scribe:—جعفر بن قاضي عبد الرشيد بن داؤد بن محمد بن ركن الدين
بن ميذا ابوالمكارم بن حسام الدين بن امام الدين بن ركن الدين بن حسين بن
صلاح بن داؤد بن احمد بن محمد.

A note on the margin here, in the handwriting of the scribe, says that the notes of this MS. were completed on 12th *Dulqa'd*, A.H. 1072.

The original work is followed by a tract on the daily prayers, entitled *مقصود المصلين*, by *Muzaffar bin Ḥasan bin Mubârik 'Uṣ-mânî* مظفر بن حسن بن مبارك عثمانى, beginning thus on fol. 389^b :—

حمد بی غایت و شکر بی نهایت مر معبودی را که عبادت او بر اهل

سموات و ارض *

It is based on the 'Umdat-ul-Muṣallī, better known as Kidānī, and is divided into eight chapters. This copy, however, breaks off in the middle of the seventh chapter.

The above tract is followed by a list of the names of renowned persons and holy saints with the year of death written under each. The dates are arranged according to the months, beginning with Muḥarram, and are brought down to A. H. 1072 = A. D. 1661.

Towards the end are found some short passages and quotations from various Arabic and Persian works.

No. 110.

fol. 180; lines 13; size $8\frac{3}{4} \times 5$; 6×3 .

تحفة الصلوة

TUHFAT-UṢ-ṢALĀT.

A work on the privileges and peculiarities of the benediction invoked upon the prophet (صلوة و سلام) based on the Qur'ān, Ḥadīṣ and other reliable works, by the well-known author 'Alī bin Ḥusayn Wā'iz Kāshifī واعظ کاشفی who died A. H. 939 = A. D. 1532.

The work is divided into several sections and a Khātimah. but a good deal of the first section is wanting, there being a lacuna at the beginning of the copy. It opens abruptly with the following line:—

در کتب تعرف آنجا که بیان معتقد صوفیه میکند فرموده الخ *

فصل دوم در معنی صلوة و تسلیم fol. 26^b.

فصل سوم در مباحث وجوب و استحباب fol. 32^b.

فصل چهارم در کیفیت صلوة و تسلیمات fol. 37^b.

فصل پنجم در اکثر احادیث با صلوة (و) ذکر برکات fol. 56^b.

فصل ششم در مواظب صلوة و تسلیمات fol. 57^b.

فصل ششم (sic) در فضایل فواید صلوة و تسلیمات fol. 104^b.

فصل هفتم در مذمت تارک صلوة fol. 152^a.

فصل هشتم در آداب مصلي fol. 157^a.

خاتمه در بیان صلوة متذوّه fol. 167^b.

Fol. 4^a is followed by a lacuna and five or six leaves have been left blank.

A note on the fly-leaf says that this copy was transcribed at

the desire of the donor Maulavi Şadr-ud-Dîn Aḥmad, and deposited in the library A.H. 1282.

Written in ordinary Indian Ta'liq.

No. 111.

fol. 37; lines 15; size $6\frac{3}{4} \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

رسالہ صیدیه

RISÂLAH-I-ŞAYDIYAH.

A treatise endorsed as رسالہ صیدیه, by Fayḍ Ullah فیض اللہ, who composed it at the desire of Shâh Tahmâsp, written here, fol. 2^b, as شاه طهماس, probably Shâh Tahmâsp I of the Şafawî dynasty, who reigned from A.H. 930-984 (A.D. 1524-1576).

Beginning:—

حمد و سپاس بادشاهی را که مرغ دلہلی مخلصان صید دام محبت
اوست النج *

The work treats of legal precepts concerning hunting and the slaying of domestic and wild animals. It is divided into three Bâbs and a Khâtimah.

Written in beautiful Naskh on pink coloured papers within gold and blue coloured borders with an illuminated head-piece.

Not dated, apparently 18th century.

No. 112.

fol. 148; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

فقہ ابراہیم شاہی

FIQH-I-IBRÂHÎM SHÂHÎ.

A work on legal prayers and other rites and observances of Islâm, being a collection of opinions and decisions of particular law-cases, by Aḥmad bin Muḥammad bin Ḥamid, entitled Nizâm-ud-Dîn نظام الدین, who dedicated it to Ibrâhîm 'Âdil Shâh, King of Bijâpûr (A.H. 941-965 = A.D. 1535-1557).

Beginning:—

حمد بیعد و ثناء بیعد کہ از قیاس انفس افزونست *

The work is divided into two parts. This copy, comprising کتاب الإيمان والاسلام to کتاب الطهارة, is the first part only. A copy of the second part کتاب الخنثی to کتاب النکاح is preserved in the Calcutta Madrasah Library. The Râmpûr Library possesses two copies of the work.

Foll. 81-148 are hopelessly rotten and damaged.

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

No. 113.

fol. 319; lines 19; size 10×7 ; $7\frac{1}{2} \times 4$.

براهین قاطع

BARÂHÎN-I-QÂṬI.

A Persian translation of Aḥmad bin Ḥajar ul-Hayṣamî ul-Makkî's (d. A.H. 973 = A.D. 1565) Arabic work الصواعق المحرقة, which contains a defence of the rightful claim of succession of the first three K̲halifs, against the heretics and Shī'ites, originally delivered as a course of lectures in Makkah, A.H. 950 = A.D. 1543 in the month of Ramaḍân (December).

The translation was made by Kamâl-ud-dîn bin Fakhr-ud-Dîn Jahramî کمال الدین بن فخر الدین جهرمی, A.H. 994 = A.D. 1580 at the desire of Sulṭân Ibrâhîm 'Âdil Shâh (A.H. 988-1036 = A.D. 1580-1627).

Beginning:—

الحمد لله الذي فضل وكرم نبينا محمد صلى الله عليه وسلم على سائر الانبياء. الخ *

It is divided into three Muqaddimahs, ten Bâbs and a K̲hâti-mah, as follows:—

مقدمه اولی در ذکر احادیثی که در باب اهل بدعت و شیعه و روافض وارد شده. fol. 3^b.

مقدمه دوم در بیان وجوب نصب امام. fol. 13^a.

مقدمه سیوم در اثبات امانت. fol. 13^b.

باب اول در بیان کیفیت خلافت صدیق و استدلال بحقیقت آن بدلائل عقلیه و نقلیه و آنچه تابع آنست. fol. 14^b.

باب دوم در آنچه مروی است از اکابر اهل بیت رضي الله تعالى عنهم
در مدح و ثنای ابوبکر و عمر رضي الله تعالى عنهما fol. 84^b.

باب سیوم در بیان افضلیت ابوبکر رض بر سایر این امت باز عمر باز
عثمان باز علي الخ fol. 93^b.

باب چهارم در خلافت عمر رض fol. 136^b.

باب پنجم در فضایل و خصوصیات عمر رض fol. 140^b.

باب ششم در خلافت عثمان رض fol. 159^a.

باب هفتم در خلافت علي ابن ابی طالب رض fol. 171^a.

باب هشتم در مآخر و فضایل و بعضی از احوال علي رض fol. 176^a.

باب نهم در خلافت حسن و فضایل و مآثر و کرامات وی رض fol. 202^a.

باب دهم در فضایل اهل نبوی fol. 210^b.

خاتمه در بیان اعتقاد اهل سنت و جماعت در حق صحابه fol. 298^b.

Written in a fair Nasta'liq.

Dated Bijāpūr, Ramaḍān, A.H. 995. The first folio is supplied
in a quite modern hand.

No. 114.

fol. 34; lines 11; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3$.

مناظره جمہوریہ

MUNAZARAH-I-JAMHŪRIYAH.

A controversial work in defence of the Shī'ah tenets, translated from an Arabic treatise on the discussion held at Mashhad, in A.H. 878 = A.D. 1173, between Mullā Harawī and Shaykh Muḥammad Jamhūr, by Muḥammad bin Muḥammad, better known as Jalāl-ud-Dīn ul-Kāshānī جلال الدین محمد معروف به کاشانی, in A.H. 1001 = A.D. 1592.

Beginning:—

ثنا و محمدي که زبان بيان بحکم انت کما الخ *

The title of the work is not given in the text, but in an endorsement in a fly-leaf at the beginning it is called

مناظرۃ جمہوریہ معروف برسالۃ شیخ محمد جمہور *

Written in fair Indian Ta'liq within gold and coloured-ruled borders with an ordinary decorated head-piece and 'Unwân.

The MS. was written during the time of Âṣaf-ud-Daulah Bahâdur at the desire of Râi Bahâdur Singh.

Dated, Lucknow, Dulqa'd, A.H. 1210.

No. 115.

fol. 425; lines 17; size $13\frac{3}{4} \times 8\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

فوائد آصفیہ

FAWÂ'ID-I-ÂṢAFÎYAH.

A very comprehensive work on the special privileges and essential peculiarities of the Friday and other congregational prayers, based on the Qurân, Ḥadiṣ and sayings of the Imâms and other holy persons, originally delivered as a course of lectures from the 13th of Rajab, A.H. 1200 to the 7th of Sha'bân, A.H. 1201, by Sayyid Dildâr 'Alî bin Sayyid Muḥammad Mu'in-ud-Dîn ul-Hindî un-Naṣirâbâdî سید دلدار علی بن سید محمد معین الدین الہندی النصیر آبادی.

Beginning :—

جميع محامد و عنوف ستایش جذاب واحد احديرا سزا ست *

The full title of the work, given in the Preface, is فوائد آصفیہ المواعظ حسنیہ, but in the Kashf-ul-Hujub, p. 570, it is called المواعظ الحسينیه. It consists of fifty-one lectures called مرعظہ. A detailed account of the contents is given in the beginning of the work.

The original work is followed by a fragment (fol. 421-425) of the Târikh-i-Ibn-i-Hilâl relating to the correspondence between 'Alî and Ma'âwiyah after the former's return from the battle of Jumal.

Written in fair Indian Nasta'liq within coloured-ruled borders with an illuminated head-piece.

Dated 5th Shawwâl, A.H. 1211.

A note on fol. 1^a, dated 11th Ramaḍân, A.H. 1252, records the price of MS. as Rs. 30.

No. 116.

fol. 138; lines 14; size $8\frac{3}{4} \times 4\frac{1}{2}$; 6×3 .

ذو الفقار

DULFAQÂR.

A refutation of the 12th Chapter of Shâh 'Abd-ul-'Aziz's popular work تحفة اثنا عشرية, by the same Dildâr 'Ali.

Beginning:—

الحمد لله لمثبت الحق ومزيل الباطل و الصلوة على الدعاء *

The work and the author are mentioned in the Kashful Hujub, p. 221.

The following note on fol. 1^a by one Sajjâd 'Alî, whose seal, dated A.H. 1282, immediately follows his signature, gives the particulars of the work.

کتاب ذو الفقار تصنیف جذاب علیین سید المجتهدین قدوة المتکلمین المولی مولانا سید دلدار علی ... در جواب باب دوازدهم از کتاب تحفة اثنا عشریه در بیان تولا و تبرا *

Written in fair Indian Ta'liq.

Not dated, apparently 19th century.

No. 117.

fol. 321; lines 20; size $11\frac{3}{4} \times 7$; $8\frac{1}{2} \times 4\frac{1}{2}$.

An anonymous Shî'ah work in support of 'Alî's right to the Imâmat and treating of the prerogatives and miracles of the Imâms.

Beginning:—

حمدی که حامدان ملأ اعلی و ذاکران کرة غیرا از ادای آن عاجز اند *

The name of the author and the title of the work are not given in the text, but in an endorsement on fol. 1^a it is described as کتاب امامیه در بحث امامت.

In the beginning, as well as in the concluding lines, it is said that the author lived for a long time at Haydarâbâd and that he wrote this work for 'Abd Ullah Quṭub Shâh (A.H. 1035-1083 = A.D. 1625-1672). We also learn that he completed it after one and a half years' labour in A.H. 1058 = A.D. 1648.

It is divided into a Muqaddimah, on the significance of the Imam and the necessity for his existence (fol. 3^a); a book (Bâb),

on the claims of 'Alī (fol. 7^b), subdivided into twelve Chapters (Faṣl), devoted to the prerogatives and the miracle of the Imāms, and a Khâtimah, containing miscellaneous observations, fol. 315^b.

Written in ordinary but legible Indian Ta'liq with rubrications.

Dated 26th Rabi' I, A.H. 1081.

A seal of a certain noble (name illegible) of Shâh 'Âlam's court is fixed at the end.

No. 118.

fol. 384; lines 15; size $11 \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4$.

THE SAME.

Another copy of the preceding work ending with the tenth chapter. Occasional notes and emendations on the margins.

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

No. 119.

fol. 383 (385-766); lines and size same as above.

The continuation of the preceding copy beginning with the eleventh chapter and ending with the Khâtimah. This copy begins with a short preamble in which it is said that this is the second volume of the work.

Beginning:—

الحمد لله رب العالمين وبعد بخدمة طالبان راه هدى و شيعيان
با صدق و صفا *

Written in the same hand as the preceding copy with marginal notes and emendations.

Not dated, 19th century.

No. 120.

fol. 251; lines 25; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

An anonymous work on the laws, sacred rites and ceremonies to be observed by pilgrims, based on the 'Ilal-ul-Hajj of Shaykh-us-Şudûq Abi Ja'far Muḥammad bin 'Alī bin Ḥusayn bin Mûsâ bin Bâbwayh ul-Qummi (d. A.H. 381 = A.D. 991), and other works on similar topics, by Muḥammad Taqī bin Majlisī بن محمد تقي بن مجلسي.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيد الانبياء و المرسلين محمد
و عترته الهادين الخ *

The author, who calls himself (fol. 2a) محمد تقی بن مجلسی, is most probably identical with Muḥammad Taqī bin Maqṣūd 'Alī ul-Majlisi, who died in A.H. 1070 = A.D. 1659, and whose work رسالة في الحج is mentioned in Kashf-ul-Hujub, p. 256.

The copy is defective towards the end and breaks off with the words منقولست از علي از ابو بصير

Written in ordinary Naskh with additions and emendations on the margins.

A seal of Faḍil Khân of 'Ālamgir's court, three of the later kings of Oude and one of Muẓaffar Ḥusayn, are found on fol. 1a.

Not dated, apparently 18th century.

No. 121.

fol. 306; lines 19; size $11\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5$.

تحفة الزائر

TUHFAT-UZ-ZÂ'IR.

A compendium of all the sacred rites and ceremonies to be observed by the Shi'ite pilgrims and visitors to the holy tombs of the Imâms and other places of sanctity, by Muḥammad Bâqir bin Muḥammad Taqī محمد باقر بن محمد تقی the famous author of many Shi'ite works, who was born A.H. 1038 = A.D. 1628, composed this work A.D. 1085 = A.D. 1674 (cf. fol. 306a), and died A.H. 1110 = A.D. 1698.

Beginning:—

کبوتر ستایشی که از بروج مشیده افواه حامدان آهنگ در و بام صوامع
و مسامع قدسیان را شاید مفیض الانواری را سزا ست الخ *

It is divided into a Muqaddimah, twelve Bâbs and a Khâtimah, as follows:—

مقدمه در بیان آداب سفر است fol. 3a.

باب اول در بیان ثواب تعمیر قبور مقدسه حضرت رسول و ائمه هدی ...

و ثواب زیارت ایشان و آداب زیارتهای ایشان fol. 9b.

باب دویم در فضیلت و کیفیت زیارت رسول خدا و فاطمه زهرا و ائمه
بقیع fol. 17^a.

باب سیم در فضیلت زیارت امیر المومنین... و کیفیت زیارت آنحضرت fol. 35^a.
باب چهارم در بیان فضیلت نجف اشرف و کوفه و مساجد کوفه و آب
فراغتست fol. 73^b.

باب پنجم در فضایل زیارت سید الشهداء حسین بن علی... fol. 88^a.
باب ششم در بیان فضیلت حایر و کربلا معلی و فضیلت تربت حضرت
امام حسین و آداب آنست fol. 110^a.

باب هفتم در زیارت مطلقه آنحضرت که مخصوص بوقتی از اوقات نیست
و آداب آنها و سایر اعمال و ادعیه که در روزه مقدسه باید بعمل
آورد fol. 123^b.

باب هشتم در بیان فضیلت و کیفیت زیارت آنحضرت که مخصوص اند
بایام و اوقات معلومه و امکنه بعیده fol. 174^b.

باب نهم در بیان فضیلت و کیفیت زیارات حضرات امام موسی کاظم و
امام رضا و امام محمد تقی fol. 209^b.

باب دهم در بیان فضیلت و کیفیت زیارت حضرت امام علی نقی و امام
حسن عسکری و صاحب الامر... و ادعیه توسل بائمّه علیهم السلام
و عرایضی که بخدمت ایشان نویسد fol. 229^a.

باب یازدهم در بیان زیارت جامعه است که هر امامی را بان زیارت میتوان
کرد و استغاثه بایشان نمودن و عرایض بخدمت ایشان نوشتن در
حاجتها و شدتها و کیفیت صلوات فرستادن بر ایشان fol. 256^b.

باب دوازدهم در آداب زیارت بنیابت و زیارت اولاد ائمه علیهم السلام
و اصحاب ایشان و فضیلت سایر بقاع شریفه است fol. 298^b.
خاتمه در بیان آداب ملاقات زائران ائمه علیهم السلام fol. 306^a.

Written in clear Naskh within gold and coloured-ruled borders with rubrications and an illuminated head-piece. The margins of foll. 1^b and 2^a are decorated with floral designs.

Dated Shawwāl, A.H. 1243.

Scribe:—ابن شیخ علی شیخ ابو الحسن.

Additions and emendations are occasionally found on the margins.

No. 122.

fol. 489; lines 17; size $5\frac{1}{4} \times 3\frac{1}{4}$.

حَقُّ الْيَقِينِ

HAQQ-UL-YAQÎN.

A comprehensive work on the leading dogmas, principles and theories of Islāmism from the strictest Shī'ite standpoint, by the well-known Shī'ah Mujtahid Muḥammad Bâqir bin Muḥammad Taqî Majlisî محمد باقر بن محمد تقی مجلسی (d. A.H. 1110 = A.D. 1698), who completed it in A.H. 1109 = A.D. 1697.

Beginning:—

الحمد لله الواحد الفرد الصمد العليم القدير الذي ليس كمثله شيء
وهو السميع البصير*

It comprises the following six books:—

- fol. 2^b. باب اول در اقرار بوجود حق تعالی و صفات کمالیه اوست -
 fol. 7^a. باب دوم در بیان صفات نیست که از حق تعالی نفی باید کرد
 fol. 10^b. باب سیم در بیان صفات نیست که متعلق است بافعال حق تعالی
 fol. 12^a. باب چهارم در مباحث نبوة
 fol. 24^b. باب پنجم در امامت است

In this chapter, which occupies more than half the work, the author demonstrates the exclusive claims of 'Alī and his descendants to the Imāmat, and disparages his opponents at considerable length.

باب ششم در اثبات معاد است و بیان مقدمات آن و توابع آن از وقت
مرگ تا انقضای امر عالم *

Printed in Teheran, A.H. 1241.

Written in minute clear Nasta'liq within coloured-ruled borders.

Dated Dīqa'd, A.H. 1218.

The copy bears on the fly-leaf the seals of Amjad 'Alī, Sulaymān Jāh and Wājid 'Alī.

No. 123.

foll. 536 ; lines 23 ; size $12 \times 6\frac{3}{4}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

آين الحياه

‘AYN-UL-HAYÂT.

A very popular and exhaustive work on theology and ethics based on the Qurân and traditions, from a strict Shî‘ite standpoint, by the same Muḥammad Bâqir bin Muḥammad Taqî Majlisi (d. A.H. 1110 = A.D. 1698).

Beginning :—

لآلي حمد و جواهر ثنا تحفة بارگاه جلال كبرياء النج *

The work is divided into numerous sections, variously styled فصل , باب , شعبه , لمعه , مقصد , تنوير , فايدة , اصل مصباح , ينبوع , etc. See E. G. Browne, Camb. Cat., pp. 64-69.

Printed at Teheran, A H. 1240.

Written in beautiful Naskḥ within gold and coloured-ruled margins with an illuminated head-piece and a double-page ornamented ‘unwân. The Arabic texts, frequently quoted, are written with all vowels. Additions and emendations are occasionally found on the margins.

The last folio has been supplied in a different hand.

All the seals at the beginning and end of the copy have been rubbed out by some mischievous hand.

Not dated, apparently 18th century.

No. 124.

foll. 103 ; lines 11 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3$.

غديره

GADÎRIYAH.

A Shî‘ah treatise in support of ‘Alî’s claim to the Imâmat, by ‘Abd Ullah bin Shâh Manṣûr ul-Qazwînî القزويني.

Beginning :—

الحمد لله باعث الرسل رحمة العالمين و جاعلهم مبشرين النج *

The following particulars regarding the work and its author are given in the Kashf-ul-Hujub, p. 392 :—

الغديرة - في اثبات امير المؤمنين لمولانا عبد الله بن شاه منصور
القزويني الطوسي المعاصر للشيخ الحر العاملي *

It would appear from the above passage that the author was a contemporary of Shaykh Hurr ul-‘Âmulî, who is most probably identical with Muḥammad bin Ḥasan ul-Ḥusaynî ul-Hurr ul-‘Âmulî, d. A.H. 1099 = A.D. 1688 (see Brock. ii, p. 412).

Written in fair Indian Ta’liq within gold and coloured-ruled borders with decorations in the beginning.

Not dated, apparently 19th century.

No. 125.

fol. 93 ; lines 14 ; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

A collection of three treatises (bound together), on some questions regarding Muhammadan theology and law, according to the Shi‘ite School, by Muḥammad bin Muḥsin bin Murtaḍâ, surnamed ‘Alam-ul-Hudâ محمد بن محسن بن مرتضى ملقب به علم الهدى (cf. fol. 1b). Rieu, I, p. 140, followed by Ethé, Bodl. Lib. No. 1766, while questioning the date A.H. 1070 (A.D. 1659), given in the Bibliotheca Sprengeriana, No. 585, as a time when ‘Alam-ul-Hudâ was still alive, holds that he lived in the first half of the seventh century of the Hijrah. Evidences in this copy however tend to support the date given in the Bibl. Spreng. *loc. cit.* At the end of the first treatise (fol. 69b), the author says that he finished its composition in Duhijjah, A.H. 1098 = A.D. 1686.

يقول عبد الله الفقير محمد المدعو علم الهدى ابن محمد المحسن
عفا الله و اتفق تاليفها بقرية قمصر من قرى بلدتنا قاسان لشهر ذى القعد
الكرام من شهور حجة ثمان و تسعين و الف من الحجج هجرية الباهرة ...

Again at the end of the third treatise, fol. 91a, the author says that he extracted it from the original in Dulqa‘d, A.H. 1097 = A.D. 1685.

و استخرج هذه السلسلة من اصل الرسالة ناظمها الفقير الى ربه في كل
موطن محمد المدعو علم الهدى ابن محمد المحسن لشهر ذى القعدة الكرام
من شهور حجة سبع و تسعين و الف من الاعوام الهجرية ...

I. Foll. 1b-70a. Sha‘â‘ir-ul-Îmân شعائر الايمان, dealing with some points relating to the principles of Muhammadan theology and law.

Beginning:—

بعد از آرایش دل و زبان بسپاس و ستایش آنریندۀ آشکار و نهان الخ *

It is divided into the following five Maqâlâhs:—

fol. 2^a. مقاله نخستین در تفصیل اعمال بر سبیل اجمال

fol. 7^a. مقاله دوم در بیان فرائض طاعات

fol. 22^a. مقاله سیم در بیان نوافل حسنات

fol. 37^a. مقاله چهارم در بیان مخطورات

مقاله پنجم در بیان مکروهات

II. Foll. 71^b-78^a گذار خلاصۀ کتاب حق گذار *Khulâṣah-i-Kitâb-i-Haqq-guzâr*. A tract in which the author vehemently denounces the doctrines, rites and religious observances of Şûfis which he declares as heretical.

Beginning:—

بعد از آرایش دل و زبان بستایش پروردگار آشکار و نهان الخ *

Foll. 79^b-93^a. سلالۃ المعیار *Sulâlat-ul-Mi'yâr*. A theological discussion of the restrictions to be observed in the composition of poetry and verses, being an extract made by the author himself from his larger work معیار الاشعار.

Beginning:—

بعد از ادای وظائف حمد پروردگار الخ *

Written in learned Naskh, with rubrications. Marginal notes and emendations are occasional.

Dated A.H. 1099.

No. 126.

fol. 129; lines 28-34; size $10\frac{1}{2} \times 6\frac{1}{4}$; 9×5 .

ترجمۀ شعب الایمان

TARJAMAH-I-SHU'AB-UL-ÎMÂN.

A work on the leading dogmas and principal theories of Islamism based on the Qurân, Hadîṣ and other standard works. It is a translation of Sirâj-ud-Dîn Abû Ḥafṣ 'Umar Qazwîni's abridgment of Abû Bakr Aḥmad bin Ḥusayn ul-Bayhaqî's (d. A.H. 458 = A.D. 1065) "Shu'ab-ul-Îmân." The translation was made by Nûr-ud-Dîn ibn Jalâl-ud-Dîn نور الدین ابن جلال الدین, who added a Muqaddimah, a Khâtimah and some more matter to the work.

Beginning:—

الحمد لله رب العالمين اللهم صل و سلم على عبدك و حبيبك
ورسولك الخ

The work is divided into a Muqaddimah, seventy-seven *Shu'bas* and a *Khâtimah*. A detailed index of the contents with reference to pages has been given at the beginning of the copy.

Written in careless Nasta'liq with notes and emendations occasionally found on the margins.

Dated, Friday, the 2nd of Jumâdâ II., A.H. 1105.

Scribe:—محمداک (بر).

The MS. is worm-eaten, and pasted over in many places.

No. 127.

fol. 61; lines 10; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

تبصرة الزائر

TABŞIRAT-UZ-ZÂ'IR.

A treatise on the rites and ceremonies to be observed by the *Shî'ite* visitors to the sacred tombs of the *Imâms* and places of sanctity, by Mir Muḥammad Badi' ibn Mir 'Abd-ul-Quddûs Raḍawî Mashhadî مشهدي رضوي القدوس رادوي، who finished it, according to the concluding lines, on the 8th of Jumâdâ II, A.H. 1157 = A.D. 1744.

Beginning:—

الحمد لله رب العالمين و الصلوة على محمد سيد النبيين *

According to the preface the treatise contains the translation of the 22nd Book of Muḥammad Bâqir Majlisî's (d. A.H. 1110 = A.D. 1678) *Bihâr-ul-Anwâr*. The Arabic text is followed by inter-linear translation written in minute Nasta'liq.

Written in beautiful bold Naskh within gold and coloured-ruled borders with an illuminated head-piece. According to the colophon the MS. was written by order of Nawwâb Ḥusayn 'Alî Khân Şâhib Bahâdur, son of Haydar 'Alî Khân.

Dated 2nd Şafar, A.H. 1257.

Scribe:—علي ابن محمد.

All the pages of the MS. are pasted over with thin paper.

No. 128.

* foll. 171 ; lines 19 ; size $11 \times 6\frac{1}{4}$; $8\frac{1}{4} \times 3\frac{1}{4}$.

قرة العینین

QURRAT-UL-'AYNAYN.

A work on the praiseworthy qualities and the great merits of the Khalifahs Abū Bakr, 'Umar and Uṣmān, based on the traditions of the prophet and holy men, by the well-known Indian scholar Shāh Walī Ullah d. A.H. 1176 = A.D. 1762.

Beginning :—

الحمد لله الذي بعث عبده محمدا صلى الله عليه وسلم الى العالمين *

The full title of the work given in the preface is قرة العینین به تفصیل الشیخین.

Written partly in Indian Ta'liq and partly in ordinary Nastaliq with occasional notes on the margins.

Not dated, apparently 19th century.

No. 129.

foll. 28 ; lines 15 ; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 4$.

خلاصة الاسلام

KHULÂṢAT-UL-ISLÂM.

A short theological treatise on the religious duties and observances of Islâm, according to the Ḥanafī School by Ismâ'il bin Luṭf Ullah ul-Bâkharzī اسمعیل بن لطف الله البخارزی.

Beginning :—

حمد و سپاس و ثنای بیقیاس خداوندی را که مجموع مخلوقات را از کتم عدم بصکرای وجود آورده *

It is divided into the following twenty-two Bâbs (chapters) :—

باب اول در بیان ایمان و اسلام و احسان و صفات باری تعالی - fol. 2^a.

باب دوم در بیان آبا - fol. 7^b.

باب سیوم در بیان دعاهاى آبدست - fol. 9^b.

باب چهارم در بیان فریضه و سنت وضو ساختن - fol. 9^b.

باب پنجم در بیان غسل - fol. 11^b.

باب ششم در بیان فریضه هاى تیمم - fol. 12^a.

باب هفتم در بیان مسح کشیدن بر موزه - fol. 13^a.

- باب هشتم در بیان نماز. fol. 13^b.
 باب نهم در بیان نماز گذاردن. fol. 17^a.
 باب دهم در بیان قرائت در نماز. fol. 17^b.
 باب یازدهم در بیان فرض و واجب و سنت و نفل و تفرقه میان ایشان. fol. 18^a.
 باب دوازدهم در بیان اوقات نماز. fol. 18^b.
 باب سیزدهم در بیان سجدهٔ سهو. fol. 19^b.
 باب چهاردهم در بیان سجدهٔ تلاوت. fol. 20^b.
 باب پانزدهم در بیان نماز جمعه. fol. 20^b.
 باب شانزدهم در بیان نماز عید رمضان و عید قربان. fol. 21^a.
 باب هفدهم در بیان نماز جنازه. fol. 22^a.
 باب هیزدهم در بیان زکوة. fol. 23^a.
 باب نوزدهم در بیان روزه. fol. 24^a.
 باب بیستم در بیان حج. fol. 26^a.
 باب بیست و یکم در بیان حیض. fol. 26^b.
 باب بیست و دوم در بیان نفاس. fol. 28^a.

Written in ordinary, but legible, Indian Ta'liq.

The colophon says that the transcription was completed in the house of Muḥammad Riḍâ Khân at Hoogly, on the 19th of Muḥarram, A.H. 1179, by Amân Ullah of Qutbpur, Sâtgâm.

No. 130.

fol. 87; lines 17-19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$.

رساله تجارت

RISÂLAH-I-TIJÂRAT.

A splendid copy of a treatise on legal points relating to commerce, sale, earnings and other monetary affairs, according to the Shi'ite doctrine.

Beginning:—

الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين *

The name of the author and the title of the work are not given in the text, but in the concluding line the work is ascribed to آقا محمد باقر بهبهانی Âqâ Muḥammad Bâqir Bahbahâni, the great Shi'ah Mujtahid, who died in A.H. 1205 = A.D. 1790.

قد اتفق الفراغ من تحرير هذه الرسالة الفارسي (الفارسيه) من تاليف
مولانا افضل العلماء و اعلم الفضلاء آقا محمد باقر بهبهاني ادام الله ايام افادته *

The title is taken from a line in the beginning :— این رساله ایست :
در احکام تجارت النع

Written in beautiful learned Shikastah hand within gold and coloured-ruled borders with an illuminated head-piece. Marginal emendations and annotations are occasional.

Not dated, apparently 18th century.

The name of Şafdar Nawwâb (of Patna), written on the margin of fol. 1^b, suggests that the MS. once belonged to him.

No. 131.

fol. 280; lines 17; size $9\frac{1}{2} \times 6$; 7×4 .

تنوير المنار

TANWÎR-UL-MANÂR.

A Persian commentary on Hâfiz-ud-Dîn Nasafi's (d. A.H. 710 = A.D. 1310) famous text al-Manâr on the principles of Muhammadan law and jurisprudence, according to the Hanafi School, by 'Abd-ul-'Alî Muḥammad, better known as Bahr-ul-'Ulûm bin Nizâm-ud-Dîn al-Anṣârî بن بحر العلوم (d. A.H. 1226 = A.D. 1811).

Beginning with the Arabic Preface :—

الحمد لله الذي احكم اصول الشريعة الفراء *

A copy of the work is noticed in the Catalogue of the Calcutta Madrasah Library, p. 66.

Written in ordinary Indian Ta'liq with the text overlined in red. Emendations and corrections are occasionally found on the margins.

Dated 25th Jumâdâ I., A.H. 1232.

No. 132.

fol. 169; lines 13; size $7\frac{3}{4} \times 4\frac{3}{4}$; $6 \times 2\frac{3}{4}$.

قيامت نامه

QIYÂMAT NÂMAH.

An account of the events which are to take place at the approach of the Day of the Resurrection, and a detailed description

of the world to come, based upon the Qurân and Ḥadīṣ, by the same 'Abd-ul-'Alī Muḥammad, better known as Baḥr-ul-'Ulûm (d. A.H. 1226 = A.D. 1811).

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله محمد خاتم المرسلين الخ *

The work comprises the following three chapters:—

fol. 1b. باب اول در اشراف ساعت

باب دوم در بيان احوال ساعت و الوقائع التي تقع بعد العشر fol. 42a.

باب سيوم در صفت جنت و جهنم و در صفت اهل جنت و اهل

جهنم fol. 115a.

We learn from the colophon that this work, composed by the author during his stay in the Madrasah of Munshī Sayyid Ṣadr-ud-Dīn at Būhār, was transcribed by Maulavī Sayyid Ṣadr-ud-Dīn Aḥmad's order in A.H. 1288 by Irādat 'Alī of Būhār.

هذا ما تيسر لنا في املاء الرسالة بفتح الرحمن اما هذه الرسالة المتبركة المسمى (المسماة) بقيامت نامہ از تصانيف افضل علماء متاخرين
... مولانا عبد العلي قدس سرہ حين تشريف داشتن بموضع بوهار
در مدرسه عاليه منشي سيد صدر الدين مرحوم تصنيف يافته اين نقل ششم
است - حسب فرموده مولوي سيد صدر الدين احمد صاحب حنفي دام
اقباله في التاريخ بيست و نهم ماه آسن سنه ۱۲۸۸ هجري روز يكشنبه
از فضل رب العالمين و طفيل جناب سيد المرسلين اين قيامت نامہ متبرک
باتمام رسانيد (رسيد) ... كاتبه ارادت علي بوهاري ...

Written in clear Nasta'liq with the headings in red.

۱

No. 133.

fol. 194; lines 18; size $10\frac{1}{4} \times 6$; $8\frac{1}{2} \times 4$.

صولت خضنفريه

ṢAULAT-I-ĠAZANFARĪYAH.

A Sunnī denunciation of the Shī'ite custom of "temporary marriage" (متمه), written, A.H. 1237 = A.D. 1821, in refutation of Dildār 'Alī's son Sayyid Muḥammad's work بارتۀ ضيغيه on the legality of the mut'ah, by Muḥammad Rashīd-ud-Dīn محمد رشيد الدين.

a pupil of Maulânâ Shâh 'Abd-ul-'Azîz (d. A.H. 1239 = A.D. 1824), the author of the popular work *تكملة اثنا عشرية* and of several other works.

Beginning :—

* الحمد لله الذي انزل الكتاب نورا مبينا لمن سلمت عيناه الخ *

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

No. 134.

fol. 376 ; lines 9 ; size $8\frac{1}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$.

تبصرة المهتدين

TABŞIRAT-UL-MUHTADÎN.

A Persian translation and explanation of Sayyid Muhammad Taqî bin Sayyid Husayn's Arabic work *Hadiqat-ul-Wâ'izîn*, which contains a course of lectures on Muhammadan theology and moral philosophy, delivered in the month of Ramâdân, A.H. 1258 = A.D. 1842.

The original work was dedicated to Amjad 'Alî Shâh at whose desire this Persian paraphrase was made by Sayyid 'Abd-Ullah Sîd Abd Allah in Rajab, A.H. 1261 = A.D. 1845.

Beginning :—

* الحمد لله الذي امر با التقوى و نهي عن اتباع النفس و الهوى *

Written in clear Nasta'liq within gold and coloured-ruled borders with a beautifully illuminated head-piece and a sumptuously ornamented double page 'Unwân.

A neat and beautiful copy, probably prepared for Amjad 'Alî Shâh at whose desire the translation was made.

No. 135.

fol. 275 ; lines 15-19 ; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7-7\frac{1}{4} \times 3\frac{1}{2}$.

فتاوى برهنة

FATÂWÂ-I-BARAHNAH.

A compendium of Muhammadan theology and law according to the Hanafite School, by Naşîr-ud-Dîn Lâhaurî نصير الدين لاهوري.

Beginning :—

حمد مرخدای جهان را که یکتاست باوصاف کمال و مبراست
از نقص و زوال *

The work has been lithographed at Lahore.

Three folios of a different work on the same topic are prefixed to this MS.

Written in careless Indian Ta'liq with numerous emendations and annotations.

The MS. is mended and pasted over in many places. Foll. 12, 15 and 260-265 have been bound upside down. Fol. 4^b is written in a later hand.

Not dated, apparently 19th century.

No. 136.

fol. 373; lines 17; size 9×5 ; $6 \times 2\frac{1}{2}$.

جمال الصالحين

JAMÂL-UṢ-ṢÂLIḤÎN.

Exposition of the principal rites, duties and observances of Islâm, according to the Shī'ah School, based on the Qurân, Hadîṣ and sayings of holy men, by Ḥusayn bin 'Abd-ur-Razzâq بن حسین عبد الرزاق.

Beginning:—

الحمد لله رب العالمين حق حمدة و صلى الله على محمد *

It is divided into a Muqaddimah, twelve Bâbs and a Khâtimah. The Bâbs, each sub-divided into several Faṣls, begin respectively on foll. 9^a, 52^b; 64^b, 138^a, 163^a, 224^a, 234^a, 244^b, 303^b, 319^a, 330^b and 346^b.

Written in a clear minute Naskh within gold and coloured-ruled borders with an illuminated head-piece and rubrications.

Not dated, apparently 18th century.

No. 137.

fol. 216; lines 15; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

تحفة المسلمين

TUḤFAT-UL-MUSLIMÎN.

A defective and incomplete copy of a work on the observances, rites and dogmas of Islâmism, according to Shī'ite School.

The copy is defective at both ends, and the title is taken from an endorsement on a fly-leaf at the beginning.

It opens abruptly thus:—

نعمت مغفرت را بر خوان ادراک فضل و صواب النعم *

and breaks off چنان شد تند ... موج زن

Foll. 26-29 are bound upside down.

Written in ordinary Indian Ta'liq within coloured-ruled borders.

Not dated, apparently 19th century.

No. 138.

fol. 144; lines 19; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 4$.

مباحثه ملا با پادري

MUBAḤAṢAH-I-MULLÂ BÂ PÂDRÎ.

A defective copy of a Musulmân refutation of a certain Padre's defence of Christianity. Several folios are wanting in the beginning and consequently the name of the author, title of the work, etc., cannot be ascertained.

In an endorsement on the fly-leaf the work is called مباحثه ملا با پادري.

It opens abruptly thus:—

خوشتراز دیدن هزار بوستان و بسیار *

and ends:—

تا وقتی که مدعا شما به حصول انجامد ملا نیز چنین گفت *

Written in ordinary Indian Ta'liq within coloured-ruled borders.

Not dated, apparently 19th century.

The MS. is pasted with thick patches.

No. 139.

fol. 111; lines 18; size $11 \times 7\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

خطبۃ الائمه

KHAṬÎ'AT-UL-A'IMMAH.

Account of a debate which took place between the author and some lawyers of the four Islamic Schools, viz. Hanafi, Mâlikî, Shâfi'î and Hanbalî, and in which the author attempted to refute their doctrines.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد و آله
اجمعين حقتعالى ببرهان تحقيق النح *

In the preface the author, who calls himself *يُوحَنَّا بنِي إِسْرَائِيل*, *Yūḥannâ Banî Isrâ'il ul-Miṣrî*, states that he was born a Jew, and that after a careful investigation of all religions he found Islâm to be the only true religion. After embracing Islâm he held a debate with the leading 'Ulamâ of the Hanafî, Mâlikî, Shâfi'î and Hanbalî sects, in the course of which he attempted to refute them, supporting the tenets of the Imâmiyah sect of the Shi'ahs.

Written in clear Indian Ta'liq, with rubrications.

Dated 30th Šafar, A.H. 1280.

Scribe :—*Shujâ'at 'Alî Khân*.

The MS. is worm-eaten in some places.

No. 140.

fol. 181; lines 9-15; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{4}$.

A collection of theological treatises, bound in one volume.

I. Foll. 9^b-15^a. *چهل حدیث*. Forty sayings of Muḥammad, in Arabic, without any preface or introduction.

Beginning :—

چهل حدیث حضرت رسالت پناه صلی اللہ علیہ وسلم - حدیث اول -
قال عليه السلام من قراء وحفظ أربعين حديثاً من أمتي النح *

Written in ordinary Naskh with all vowels.

II. Foll. 9^b-15^a. Another series of the Prophet's traditions in Arabic without any title or introduction.

Beginning :—

قال النبي صلى الله عليه وسلم مثل صلوة الخمس كمثل نهر جار النح *

Written in ordinary Naskh, but more neatly than the preceding treatise.

III. Foll. 15^b-109^a. *ترجمہ لباب الاخبار* Tarjumah-i-Lubâb-ul-Akhbâr. A collection of 400 traditions of the Prophet, in forty chapters, each of which contains ten traditions, on various points of Muhammadan theology and law, a kind of general introduction to the science of Hadîṣ. The original text in Arabic by Aḥmad bin 'Abd Ullah *عبد الله بن أحمد* is followed by Persian translation by Muḥammad ibn Maḥmûd *محمد ابن محمود*.

Beginning:—

حمد بيبعد و ثنای بی عد مر خدا برا جل جلاله و عم نواله که علم علماء
عالم را بر افراشت الخ *

An index of the forty chapters occupies foll. 16^b-17^b.

Foll. 15^b-75^b are written in ungraceful, but legible, Naskh and Nasta'liq and foll. 76^a-109^a, written by one رحمت الله, are in fair hand.

Dated Monday, the 24th of Jumâdâ II, A.H. 1176.

IV. Foll. 110^b-181^a. عمدة الاسلام 'Umdat-ul-Islâm. A compendium of Muhammadan civil and ecclesiastical law in all its branches, comprising purifications or ablutions, prayers, alms, fasting and pilgrimage, based on numerous Arabic and Persian works (enumerated on foll. 180^a-180^b), by Abû 'Fâhir ibn Kamâl of Multân ابو طاهر ابن کمال ملتانی. See fol. 179^b, line 13.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على رسوله الخ *

Written in ordinary Indian Ta'liq.

Dated Friday, the 9th Jumâdâ II, the 27th regnal year?

Scribe:—محمد امين قادري.

No. 141.

foll. 40; lines 15-19; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

Another collection of theological treatises.

I. Foll. 1^b-27^a منافع القلوب Manâfi'-ul-Qulûb. A treatise dealing with some of the most important points in Muhammadan theology and law, by an anonymous author, who was a disciple of Shaykh Maḥmûd Naṣīruddīn (cf. fol. 1^b).

Beginning:—

حمد بيبعد و ثنای بيبعد مر آفريدگار برا که ب صنع قديم و حکمت
مستقيم الخ *

It is divided into two parts. The first, مسائل اعتقاد, begins on fol. 3^a. The second, مسائل احکام شريعت, comprising several sub-headings, begins on fol. 4^a.

The colophon says that the transcription was made in the house of Mir Sayyid Gulâm Muhammad at Manair, in 1115 Bengalī era, during the reign of Shâh 'Âlam.

Scribe :—نواز الدين.

II. Foll. 28^a-35^a. Another theological tract on the exposition of the principal rites and observances of Islām by an anonymous author.

Beginning :—

الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله *

III. Foll. 35^b-40^b. A similar tract, by Qutb-ud-Dīn Muḥammad bin Giyās-ud-Dīn 'Alī قطب الدين محمد بن غياث الدين علي.

The first two treatises are written in ordinary Indian Ta'liq by one scribe. The third, written by a different scribe in careless Ta'liq, though not dated, apparently belongs to the same period as the first two.

No. 142.

fol. 13; lines 17; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

Two theological treatises.

I. Foll. 1^a-7^a اساس المصلي Asās-ul-Muṣallī. A short tract dealing with the rites and observances connected with ablution and prayers, according to the Ḥanafi School, by one بدر ركن سندهي.

Beginning :—

* الحمد لله رب العالمين والعاقبة للمتقين والصلوة على رسوله *

It is divided into two chapters, the first of which, sub-divided into nine sections, begins on fol. 1^b, and the second, with eight sub-divisions, begins on fol. 3^a. A marginal note at the end of this treatise says that it was transcribed by Khayr Ullah bin Shaykh Muḥammad Rafiq for his son Shaykh Nūr Ullah, on the 22nd Rajab, A.H. 1129.

II. Foll. 8^a-13^a. Another tract on Friday, 'Id-day, funeral and other prayers, by Murid-ul-Ḥaqq مرید الحق.

Beginning :—

بعد حمد و ثنای کبریای که ذاتش موجد کائنات الهم *

It is divided into four Bâbs, each sub-divided into several sections.

Written by the above-named scribe for the same Shaykh Nūr Ullah on the same date.

Written in careless Indian Ta'liq within coloured-ruled borders.

(3) Commentaries and other Explanatory Works on the Qurân.

No. 143.

fol. 433; lines 15; size $12\frac{1}{4} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

ترجمة الخواص

TARJUMAT-UL-KHAWÂSS.

A detailed Shi'ah commentary on the Qurân, usually styled

علي بن حسن زراري, تفسیر زواری, by 'Ali bin Hasan uz-Zawwârî (wrongly called in the preface here "Sabzwârî"), who completed it in A.H. 946 = A.D. 1539.

This library possesses in two volumes only a portion of the extant commentary. The first volume, comprising the first six Sûrahs, begins thus:—

* حمد بیکد و شکر بلا عد منعمی را سزد که شقایق حقایق قرآنی را الع

Sûrah 1 begins on fol. 31^a; 2, on fol. 78^a; 3, on fol. 186^b; 4, on fol. 258^b; 5, on fol. 333^b; 6, on fol. 387^a.

The copy breaks off with the words

* حاصل سخن آن است که امهال است اما اهمال

No. 144.

fol. 385; lines and size same as above.

Continuation of the preceding work, comprising Sûrahs 7-18.

It opens thus;—

نخواهد بود - سيقول الذين اشرکوا لو شاء الله *

Sûrah 7, on fol. 7^a; 8, on fol. 70^a; 9, on fol. 97^a; 10 on fol. 152^a; 11, on fol. 185^b; 12, on fol. 218^b; 13, on fol. 253^b; 14, on fol. 268^a; 15, on fol. 281^a; 16, on fol. 292^b; 17, on fol. 324^b; 18, on fol. 357^b.

Ends:—

* آن نور ازو تا بآسمان برسد *

Both volumes, due to the penmanship of one scribe, are written in beautiful Naskh within coloured-ruled borders, with the text in red.

Not dated, apparently 17th century.

Foll. 1-25 of the first volume and 378-385 of the second have been bordered.

Foll. 376-378 of the second volume are slightly damaged.

No. 145.

fol. 420 ; lines 18 ; size $13\frac{1}{2} \times 8\frac{1}{2}$; $6\frac{1}{2} \times 3$.

تفسير شاهي

TAFSÎR-I-SHÂHÎ.

A juridical commentary on the Qurân, containing the explanation of those verses which relate to Muhammadan civil and ecclesiastical laws, according to the Shi'ah doctrine, composed at the desire of Shâh Tahmâsp Safawî (A.H. 930-984 = A.D. 1524-1576), by Abul Fath ul-Husaynî, the author of the work *Şafwat-uş-Şafâ*, noticed in Rieu, I., p. 345.

Beginning :—

فاتحة فائدة كتاب كتاب فصاحت مآب و خطبة واضعة خطاب خطاب

بلا انتساب *

It comprises twenty-two Kitâbs or Books, each sub-divided into several sections, called قسم - مبحث - نوع etc. The Kitâbs are as follows :—

1. كتاب الطهارة, on fol. 4^b.
2. كتاب الصلوة, on fol. 31^b.
3. كتاب الصوم, on fol. 111^a.
4. كتاب الزكاة, on fol. 122^b.
5. كتاب الخمس, on fol. 142^b.
6. كتاب الحج, on fol. 146^b.
7. كتاب الجهاد, on fol. 182^a.
8. كتاب الامر بالمعروف والنهي عن المنكر, on fol. 226^b.
9. كتاب المكاسب, on fol. 229^a.
10. كتاب البيع, on fol. 242^b.
11. كتاب الدين و توابعه, on fol. 251^b.
12. كتاب عدة من العقود وغيرها, on fol. 261^a.
13. كتاب الوصية, on fol. 270^b.
14. كتاب النذر والعهد واليمين, on fol. 284^a.
15. كتاب العتق, on fol. 291^b.
16. كتاب النكاح, on fol. 293^b.
17. كتاب الفراق, on fol. 340^a.
18. كتاب المطاعم و المشارب, on fol. 362^a.
19. كتاب الميراث, on fol. 377^b.

20. كتاب الحدود, on fol. 390^b.

21. كتاب الجنایات, on fol. 400^a.

22. كتاب القضايا و الشهادات, on fol. 410^a.

Written in ordinary Nasta'liq with the text of the Qurân written in large Naskh overlined in red. The whole MS. has been mended and the original folios have been placed in new margins. Foll. 111-114 and 335-338 have been misplaced in binding.

Dated, the last day of Şafar, A.H. 1088.

The name of the scribe given in the colophon has been rubbed out.

No. 146.

fol. 714; lines 25; size $12\frac{3}{4} \times 7$; $8\frac{1}{2} \times 4\frac{1}{2}$.

خلاصة المنهج

KHULÂŞAT-UL-MANHAJ.

A Shi'ah commentary on the Qurân by Ibn Shukr Ullah Fath Ullah ush-Sharif ul-Kâshânî الكاشاني الشرف الله فتح الله ابن شكر الله (d. A.H. 978 = A.D. 1570), abridged by himself from his larger commentary in five volumes, styled المنهج الصادقين في الزام المخالفين.

Beginning:—

حمدى چون کلمات ربانى بیغایت شایسته لطیفی است که از معض
لطف ابدی الخ *

The commentary is divided into three parts as follows:—

Part I.—Comprises the first 18 Sûrahs, foll. 3^b-297^b.

Part II.—Sûrahs 19-35, foll. 298^b-471^a.

Part III.—Sûrahs 36-114, foll. 471^b-714^a.

A table of contents occupies the first two folios of the MS. The work has been lithographed at Teheran, A.H. 1281.

Written in beautiful Nîm Shikastah within gold-ruled borders, with an illuminated head-piece. The text of the Qurân is written in Naskh overlined in red.

The colophon of the *first part*, dated 12th Jumâdâ I., A.H. 1085, runs thus:—

تم المجلد الاول من تفسير خلاصة المنهج في ثاني عشر شهر جمادى
الاولى من شهر سنة خمس و ثمانين و الف من الهجرة النبوية المصطفوية
بقلم اقل الخليفة ابن محمد رضا محمد حسين الفيروز آبادي بدار السلطنة

مذہب محمد پور بیجاپور صینٹ عن الفتن و الفتور و صلی اللہ علی محمد
و آلہ اول و آخر *

Part second is not dated.

The *third part* is dated 23rd Ramaḍān, A.H. 1085.

Two seals of one Muẓaffar Ḥusayn are found respectively at the beginning and end of the copy.

No. 147.

fol. 275; lines 31; size $12\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

مواہب علیہ

MAWÂHIB-I-'ALIYYAH.

A well-known commentary on the Qurân, usually styled *تفسیر حسینی*, composed at the request of Mir 'Alī Shīr, to whom it is dedicated, between A.H. 897 and 899 = A.D. 1492 and 1494, by the famous author Ḥusayn bin 'Alī ul-Wâ'iz ul-Kâshifī حسین بن علی الواعظ الکاشفی (d. A.H. 910 = A.D. 1504).

It is divided into two volumes. The present volume, which is the first, comprises chapters I-XV, or the first half of the Qurân, and begins thus:—

بعد از تمہید قواعد محامد الہی و تاسیس مبانی ثنا خوانی الخ *

No. 148.

fol. 296; lines and size same as above.

The second volume of the preceding work comprising the latter half (chapters XVI-XXX) of the Qurân.

Beginning:—

کہ یَعَص - در مواہب صوفیا (صوفیہ) بادیہ از مواہب الہی کہ

بر حضرت شیخ رکن الدین علاء الدولۃ السمنانی *

The whole commentary was printed in Calcutta A.H. 1247, and at Lucknow 1874. It was translated into Turkish by Abu'l Faḍl Muḥammad bin Idrīs Bidlisī (d. A.H. 982 = A.D. 1574). A Hindūstānī translation, called *تفسیر قادری*, by Fakhr-ud-Dīn Aḥmad Qâdiri, was lithographed in Lucknow A.H. 1879.

Both volumes, due to the penmanship of one scribe, whose name however does not appear in either copy, are written in beautiful minute Naskh within gold and coloured-ruled borders with an

illuminated head-piece at the beginning of each volume. The text of the Qurân, written in larger Naskh in red, has all the vowels in black. Additions and emendations are occasionally found on the margins. The MS. though written in a beautiful hand is not free from clerical mistakes.

Not dated, apparently 16th century.

No. 149.

fol. 479; lines 25; size $12\frac{3}{4} \times 8$; $9\frac{1}{4} \times 5\frac{1}{4}$.

جلال الاذهان

JALÂ-UL-ADHÂN.

A Shi'ah commentary on the Qurân, based for the greater part on the traditional interpretations of the Imâms, by Abul Maḥâsin Husayn bin Ḥasan ul-Jurjânî ابو المحاسن حسين بن حسن الجرجاني. The date of composition of the work or of the author cannot be ascertained. The author of the Kashf-ul-Hujub, p. 256, gives the following meagre account of the work and the author:—

جلال الاحزان و جلال الاذهان. في تفسير القرآن الابی المحاسن الجرجاني فارسي *

In an endorsement on the fly-leaf due to a later hand the work is called تفسير گازرنی. It is divided into two volumes. The first comprises the first sixteen Sûrahs of the Qurân and begins thus with a preface:—

سپاس و ثنا و حمد بی منتها مر خداپرا که این هفت ایوان معلق و آسمان مطبق *

The preface is followed by seven preliminary sections explaining the various meanings of the Qurân, the Sûrah, the Tafsîr, etc., after which follows the commentary on اعوذ بالله النح و بسم الله النح. The commentary on the first Sûrah (الفاتحه) begins thus on fol. 5^b:—

الحمد لله - این ثنائی است که خدایتعالی جل جلاله بر خود میگوید النح *

The remaining fifteen Sûrahs begin respectively—2, fol. 8^a; 3, fol. 116^a; 4, fol. 174^b; 5, fol. 216^a; 6, fol. 261^a; 7, fol. 295^a; 8, fol. 339^b; 9, fol. 355^b; 10, fol. 392^b; 11, fol. 411^a; 12, fol. 428^b; 13, fol. 448^a; 14, fol. 455^a; 15, fol. 457^b; 16, fol. 467^a.

This copy breaks off with the words:—

که خدایتعالی برای ما ذخیره کرده بود آنروزی ...

Written in clear Nasta'liq within gold and coloured-ruled borders with an illuminated, now faded, head-piece. The text is written in red with all vowels.

Foll. 9 and 10 are bound upside down.

Foll. 43-46, 438, 439 and 461 have been misplaced in binding.

Not dated, apparently 16th century.

The margins of the folios are worm-eaten.

No. 150.

fol. 320; lines 15; size $14\frac{1}{2} \times 9\frac{1}{4}$; $10\frac{1}{2} \times 6$.

The second volume of the preceding work, beginning with the 19th Sûrah (سورۃ مریم) and ending with the last. The latter portion of the 16th Sûrah and the whole of the 17th and 18th are therefore wanting. This volume, like the preceding, contains an endorsement on the fly-leaf in which the work is called تفسیر کازرونی, while the illuminated head-piece bears the inscription المجلد ثانی من تفسیر.

Beginning:—

سورۃ مریم علیہا السلام مکی است - ونود و هشت آیت است -

هرکه این سورۃ بخواند خدای تعالی او را النعم *

The 20^a Sûrah begins on fol. 10^a; 21, on fol. 19^a; 22, on fol. 31^a; 23, on fol. 40^a; 24, on fol. 48^b; 25, on fol. 61^a; 26, on fol. 75^b; 27, on fol. 85^a; 28, on fol. 93^b; 29, on fol. 103^a; 30, on fol. 108^a; 31, on fol. 112^b; 32, on fol. 115^b; 33, on fol. 118^a; 34, on fol. 130^a; 35, on fol. 135^b; 36, on fol. 139^b; 37, on fol. 144^a; 38, on fol. 150^b; 39, on fol. 155^a; 40, on fol. 162^a; 41, on fol. 168^a; 42, on fol. 173^a; 43, on fol. 178^b; 44, on fol. 183^b; 45, on fol. 186^a; 46, on fol. 188^a; 47, on fol. 192^a; 48, on fol. 194^b; 49, on fol. 200^b; 50, on fol. 204^b; 51, on fol. 207^b; 52, on fol. 210^b; 53, on fol. 212^b; 54, on fol. 217^b; 55, on fol. 220^a; 56, on fol. 224^a; 57, on fol. 228^a; 58, on fol. 233^a; 59, on fol. 236^b; 60, on fol. 241^b; 61, on fol. 244^a; 62, on fol. 245^b; 63, on fol. 248^a; 64, on fol. 249^b; 65, on fol. 251^a; 66, on fol. 253^b; 67, on fol. 256^b; 68, on fol. 259^a; 69, on fol. 262^a; 70, on fol. 264^a; 71, on fol. 266^a; 72, on fol. 268^a; 73, on fol. 269^b; 74, on fol. 271^b; 75, on fol. 274^a; 76, on fol. 276^a; 77, on fol. 279^b; 78, on fol. 281^a; 79, on fol. 283^b; 80, on fol. 285^a; 81, on fol. 286^b; 82, on fol. 288^a; 83, on fol. 289^a; 84, on fol. 290^b; 85, on fol. 292^a; 86, on fol. 293^b; 87, on fol.

294^a; 88, on fol. 295^b; 89, on fol. 296^b; 90, on fol. 299^b; 91, on fol. 301^a; 92, on fol. 301^b; 93, on fol. 302^a; 94, on fol. 303^b; 95, on fol. 304^b; 96, on fol. 305^a; 97, on fol. 306^b; 98, on fol. 308^a; 99, on fol. 309^a; 100, on fol. 309^b; 101, on fol. 310^a; 102, on fol. 310^b; 103, on fol. 311^b; 104, on fol. 311^b; 105, on fol. 312^a; 106, on fol. 314^a; 107, on fol. 314^a; 108, on fol. 314^b; 109, on fol. 315^b; 110, on fol. 316^a; 111, on fol. 318^a; 112, on fol. 318^b; 113, on fol. 319^a; 114, on fol. 319^b.

Written in beautiful minute Nasta'liq within gold and coloured-ruled borders. The text of the Qurân, written in a larger Naskh, is in red.

The first two pages are beautifully illuminated with ornament of gold and floral designs.

Dated 16th Dulhijjah, A.H. 971. The name of the scribe, given in the colophon, is

انقر خلق الله ابن ابي نصر محمد سعيد الشريف عفي عنهما *

No. 151.

fol. 476; lines 16; size $10\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2}-7\frac{1}{2} \times 4-4\frac{1}{2}$.

توضيح

TAUDÎH.

A commentary on the Qurân, containing an easy translation and explanation of the sacred text intended for beginners, by an anonymous author.

Beginning:—

حمد آن خدای را که بفرستاده بر پیغامبر ما قرآن مؤده دهنده
مومنان را النعم *

The MS. is defective towards the end. It comprises the first 22 Sûrahs and a portion of the 23rd Sûrah المؤمنون after which it breaks off with the words:—

و انانکه ایشان مال زکوة ادا کنندۀ اند *

These twenty-three Sûrahs are as follows:—

1, on fol. 1^a; 2, on fol. 4^b; 3, on fol. 75^b; 4, on fol. 120^a; 5, on fol. 164^b; 6, on fol. 196^a; 7, on fol. 229^a; 8, on fol. 269^b; 9, on fol. 282^a; 10, on fol. 306^a; 11, on fol. 321^b; 12, on fol. 337^b; 13, on fol. 352^b; 14, on fol. 362^a; 15, on fol. 370^b; 16, on fol. 377^b; 17, on fol. 396^b; 18, on fol. 413^a; 19, on fol. 430^b; 20, on fol. 439^a; 21, on fol. 452^b; 22, on fol. 464^b; 23, on fol. 476^b.

Foll. 1^b-272^b are written in fair Naskh and foll. 273^a-476^b in ordinary Indian Ta'liq. The text is written in red.
Not dated, apparently 18th century.

No. 152.

foll. 421; lines 21; size 10 $\frac{1}{4}$ × 7; 7 $\frac{1}{4}$ × 4 $\frac{1}{2}$.

تفسير علي عظيم خان

TAFSÎR-I-'ALÎ 'AZÎM KHÂN.

A very detailed commentary on the Qurân based on the Arabic Sunnî commentaries - كشاف - بیضاری - مدارک - جامع البیان - the Imâmiah commentary مجمع البیان - كنز العرفان - مصفى و صافي and the Persian commentary entitled منهج الصادقين etc., by 'Alî 'Azîm Khân علي عظيم خان. The author does not give a title to his work, but it is endorsed in a later hand as تفسير علي عظيم خان.

The MS. has been divided by the binder into three volumes. bound separately.

The first volume comprising the first nine Sûrahs begins thus with a Preface:—

از اقلام اشجار و مداد بحار برصفحات لیل و نهار تفسیر سطری از
سپاس آفریدگار که از محض فضل بی نهایت ازلی

The explanation of the words اعوذ بالله begins on fol. 1^b and that of بسم الله on fol. 2^a.

The nine Sûrahs are as follows:—

1, on fol. 3^b; 2, on fol. 6^a; 3, on fol. 128^a; 4, on fol. 189^a; 5, on fol. 245^a; 6, on fol. 289^a; 7, on fol. 331^b; 8, on fol. 381^b; 9, on fol. 401^a.

Ends: ... رحیم مهربان است که معذوران را ... رخصت قعود دهد.

No. 153.

foll. 303; lines and size same as above.

Continuation of the preceding copy, comprising Sûrahs 10th to 29th, i.e. سورۃ عنکبوت to سورۃ یونس. The copy opens thus:—
... رخصت قعود دهد مریست که آیه

در حق ابن مکتوم اعمی نازل شد *

The Sûrahs are as follows:—

10, on fol. 9^b; 11, on fol. 20^b; 12, on fol. 45^a; 13, on fol. 68^a; 14, on fol. 76^a; 15, on fol. 83^b; 16, on fol. 90^b; 17, on fol. 109^a; 18, on fol. 128^a; 19, on fol. 146^a; 20, on fol. 160^b; 21, on fol. 180^a; 22, on fol. 200^a; 23, on fol. 216^a; 24, on fol. 227^a; 25, on fol. 244^b; 26, on fol. 257^b; 27, on fol. 272^b; 28, on fol. 285^a; 29, on fol. 300^b.

Ends:—توانا است بجهت آن که قدرت ذاتی اوست و ذات او نسبت

The catch-words of the last folio are همه ممکنات.

No. 154.

fol. 279; lines 21-25; size $10\frac{1}{4} \times 7\frac{1}{4}$; $8-8\frac{1}{2} \times 8\frac{1}{4}-8\frac{1}{2}$.

Continuation of the preceding copy, opening with the words:—

* همه ممکنات یسآن است پس چون به نشاء اولی قادر است الخ

It comprises Sûrahs 30-99, as follows:—

30, on fol. 7^b; 31, on fol. 16^a; 32, on fol. 21^b; 33, on fol. 25^b; 34, on fol. 41^b; 35, on fol. 49^b; 36, on fol. 55^b; 37, on fol. 63^b; 38, on fol. 75^b; 39, on fol. 85^b; 40, on fol. 97^a; 41, on fol. 108^a; 42, on fol. 116^a; 43, on fol. 125^a; 44, on fol. 133^b; 45, on fol. 137^b; 46, on fol. 141^b; 47, on fol. 148^a; 48, on fol. 153^b; 49, on fol. 161^b; 50, on fol. 167^a; 51, on fol. 171^a; 52, on fol. 175^b; 53, on fol. 179^a; 54, on fol. 183^b; 55, on fol. 186^b; 56, on fol. 191^a; 57, on fol. 195^b; 58, on fol. 200^b; 59, on fol. 204^a; 60, on fol. 208^a; 61, on fol. 211^a; 62, on fol. 212^b; 63, on fol. 214^a; 64, on fol. 215^b; 65, on fol. 217^b; 66, on fol. 221^a; 67, on fol. 223^b; 68, on fol. 226^a; 69, on fol. 230^a; 70, on fol. 232^b; 71, on fol. 235^a; 72, on fol. 237^a; 73, on fol. 233^a; 74, on fol. 243^b; 75, on fol. 246^b; 76, on fol. 249^b; 77, on fol. 251^a; 78, on fol. 253^a; 79, on fol. 255^a; 80, on fol. 256^b; 81, on fol. 258^a; 82, on fol. 258^b; 83, on fol. 261^a; 84, on fol. 262^a; 85, on fol. 263^b; 86, on fol. 264^a; 87, on fol. 265^b; 88, on fol. 266^b; 89, on fol. 269^a; 90, on fol. 270^a; 91, on fol. 271^b; 92, on fol. 272^b; 93, on fol. 274^a; 94, on fol. 274^b; 95, on fol. 275^a; 96, on fol. 277^a; 97, on fol. 277^b; 98, on fol. 278^b; 99, on fol. 279^a.

Ends:—و ذالزون گفته که کفود بمعنی هلوع است و هلوع مفسر:—
* باشد باینکه

The catch-words found here are اندک را.

The commentary on the last fifteen Sûrahs is wanting,

The three volumes are written in Nasta'liq by various hands. The text of the Qurân in the first volume and in a portion of the second (fol. 1-181^a), is written in red, and in the remaining portion

of the second and the whole of the third in black. Scanty notes are on the margin.

Not dated, apparently 19th century.

Each volume bears the seal of Muntazim-ul-Mulk Muḥsin-ud-Daulah Faridūn Jāh Sayyid Maṣṣūr 'Alī Khān Bahādur Nuṣrat Jang, the late Nawwāb of Murshidābād.

No. 155.

fol. 144; lines 13; size $8 \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3$.

تفسير بعض آيات

TAFSÎR-I-BA'D ÂYÂT.

A very defective copy of a commentary on some selected verses of the Qurân relating to the various points of the Şûfic doctrine based on the Hadîṣ. The copy is defective at the beginning as well as towards the end, and neither the title of the work nor the name of the author can be found. On the margin of fol. 1^a it is endorsed تفسير بعض آيات.

It opens abruptly thus:—

فرموده است انفضرب عنكم الذكر صفحا الح *

and breaks off with the words:—

ملوة تحل بها العقد ...

Written in clear Nasta'liq. The text of the Qurân, written in red, is in large Naskh.

Not dated, apparently 19th century.

No. 156.

fol. 94; lines 12; size 6×4 ; $4\frac{1}{2} \times 2\frac{1}{2}$.

A collection of treatises on the correct reading and reciting of the Qurân.

I. Foll. 1^b-4^b. A poetical tract, written for one 'Abd-ur-Ra'ûf.

Beginning:—

باسمك الابتداء يا فتاح بعد حمد وثنا ومدح خدا

Written in good Nasta'liq by Sayyid 'Abd-ul-Majid of Pandwah for Munshi Muhammad Sa'di Sâhib of the same place.

Dated 5th Jumâdâ II., A.H. 1223.

II. Foll. 7^a-20^b. Another poetical tract.

Beginning:—

ابتدا کردم بعلام الغيوب منزل الايات ستار العيوب

In the colophon it is called زينة القاري.

Written in ordinary Nîm Shikastah by Shaykh Madîn-Ullah Ja'fari.

Dated Rabi' II., the 27th regnal year?

III. Foll. 23^b-35. Another tract, called in the colophon زينة القاري.

Beginning:—

الحمد لله رب العالمين ... اى طالب تلاوت قرآن مجيد *

Written in the same hand as the preceding tract. The Arabic quotations, in larger Naskh, are written with all vowels.

IV. Foll. 36^a-49^a. A similar tract by Nuṣrat bin 'Umar *alias* Iskandar. نصرت بن عمر عرف اسکندر. Written by the scribe of the preceding copy. Dated 16th Jumâdâ I., the 28th regnal year?

V. Foll. 51^a-60^b. This tract, called مقصود القاري, was composed by Nûr-ud-Dîn Qârî نور الدين قاري during the time of the Emperor Jahângîr (A.H. 1014-1037 = A.D. 1605-1628). Written by the scribe of the preceding tract.

Beginning:—

بعد از حمد و صلوات این چند سطور النخ *

VI. Foll. 63^b. A tract entitled رقعہ القاري by Sayyid Qâsim 'Ali, سيد قاسم علي, composed in Shawwâl, A.H. 1196 = A.D. 1781, at the request of his uncle Muḥammad Afâd-ud-Dîn ul-Ḥasanî. The first six folios are written in good Nasta'liq and the remaining in Nîm Shikastah hand.

Dated 9th Rabi' II., the 27th regnal year (the corresponding A.H. given in the colophon here is vague and illegible) corresponding with 1192 Bengali year.

(4) Traditions of Muḥammad and the Imâms.

No. 157.

fol. 14; lines 18; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

ترجمہ صد کلمہ

TARJUMAH-I-ṢAD KALIMAH.

A Persian paraphrase of the popular hundred sayings of 'Ali bin Abû Tâlib, by the celebrated poet Rashîd-ud-Dîn Waṭwât, رشید الدین وطواط, who held the post of Chief Secretary under Atsiz (A.H. 535-551 = A.D. 1140-1156) and his son Îl-Arslân (A.H.

551-568 = A.D. 1156-1172) of the K̲h̲wārazm Shāhī dynasty, and died in A.H. 578 = A.D. 1182.

Beginning:—

الحمد لله على الطاب كرمه و اصناف نعمه و الصلوة على نبیه *

It is dedicated (fol. 2^a) to Sultān Shāh Abul Qāsim Maḥmūd, son of ʾĪl-Arslān K̲h̲wārazm Shāh.

The prose paraphrase of each saying is followed by a Qitʿah of two verses.

A metrical translation of some of these sayings written in a later hand on the margins, begins thus on fol. 2^a.

بهترین هر کلام ای نور چشم مردمان *

Dr. Ricu, ii, p. 553, notices a paraphrase in Persian quatrains by the said poet, dedicated to the same Sultān Shāh, which, he adds, was edited by Fleisher in 1837.

A beautiful copy. Written in elegant Naskh within gold and coloured-ruled borders with an illuminated head-piece.

The headings are written in red on gilt and floral designed ground.

Not dated, apparently 17th century.

No. 158.

fol. 266; lines 20; size $11\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

شرح دیوان علی

SHARH-I-DĪWÂN-I-ʿALĪ.

A Persian commentary upon the Arabic Dīwān of ʿAlī bin Abū Ṭālib, by Ḥusayn bin Muʿin-ud-Dīn ul-Maybudī, with the takhalluṣ Mantiqī حسیں بن معین الدین المیدنی المتخلص به منطق, who was put to death by order of Shāh Ismāʿil in Yazd, A.H. 910 = A.D. 1504. It was completed according to the concluding lines in Šafar, A.H. 890, the year 406 of the Jalālī era (= A.D. 1485).

Beginning:—

سپاس سعادت اساس و شکر عبادت لباس معبودی را که اعلام نبوت النج

The preface is followed by a long prolegomena on metaphysical, psychological, and mystical matters divided into seven sections called فوائده. They are often found as a separate work under the name of فوائده میبدی. These seven sections are as follows:—

1. فاتکۀ اولی در بیان راه راست که مسلولک اصفیاست (the true path followed by the elect), on fol. 3^b.
2. فاتکۀ ثانیہ در ذات حی تعالی و تقدس (God's essence), on fol. 11^b.
3. فاتکۀ ثالثہ در اسما و صفات (God's names and attributes), on fol. 17^b.
4. فاتکۀ رابعہ در انسان کبیر (the "greater-man," i.e. the macrocosm), on fol. 23^b.
5. فاتکۀ خامسہ در انسان صغیر (the "lesser man," i.e. the microcosm), on fol. 34^a.
6. فاتکۀ سادسہ در نبوت و ولایت (Prophecy and Saintship), on fol. 43^a.
7. فاتکۀ سابعہ در فضایل و احوال مرتضیٰ علیہ السلام (the prerogatives of 'Alī and the history of his life), on fol. 55^a.

The following abbreviations used in the prolegomena as well as in the commentary can be explained as follows:—

ش = شارح, i.e. the commentator Maybudi.

فتح = most probably a mistake for محي الدين = Muhyi-ud-din ibn 'Arabi.

د = محمود, i.e. Shaykh Maḥmūd Shabistari.

ظ (negligently written ط) = حافظ, i.e. Ḥāfiẓ of Shirāz.

ض (negligently written ص) = ابن فارض = Ibn-i-Fāriḍ.

م = مثنوی, i.e. the Maṣnawī of Jalāl-ud-Dīn Rūmī.

The commentary on 'Alī's Dīwān begins thus on fol. 69^a:—

الغاس من جبہ التثال اکفاء الخ مفهوم تعریف اشارتست
به تعیین و تمیز *

Written in ordinary Nasta'liq with casual corrections on the margin.

The donor of this library says in a note on the fly-leaf that he purchased this MS. for Rs. 5½ only.

Not dated, apparently 18th century.

No. 159.

fol. 131; lines 21; size 7¾ × 5; 5¾ × ¾.

ترجمہ شمائل النبی

TARJUMAH-I-SHAMÂ'IL-UN-NABÎ.

A Persian commentary on the Shamâ'il-un-Nabî of Abi 'Isâ Muḥammad bin 'Isâ bin Saurah Tirmidî (d. A.H. 279 = A.D. 892)

treating of the personal features, manners, practices and characters of the prophet, by Ḥāji المسي الرحمة الله الراجي (fol. 131^a), who completed it in Jumâdâ, A.H. 988 = A.D. 1580.

Beginning :—

بهترین نوائی که ببلان گلستان فصاحت و عندلیبان بوستان بلاغت *

The commentator was a pupil of Shaykh Shihâb-ud-Dîn Aḥmad bin Hajar ul-Makkî (d. A.H. 973 = A.D. 1565), who also wrote a commentary on the Shamâ'il-un-Nabi, cf. fol. 2^a. The original work شمائل النبي has been printed in Calcutta, A.H. 1252, with a Hindûstânî translation entitled انوار محمدی.

Written in learned but ungraceful Nasta'liq within coloured-ruled borders with occasional emendations on the margin written in the same hand as the text.

Not dated, apparently 16th century.

No. 160.

fol. 282 ; lines 21 ; size 9 $\frac{3}{4}$ × 6 ; 6 $\frac{3}{4}$ × 3.

ترجمہ قطب شاہی

TARJUMAH-I-QUTUB SHÂHÎ.

A Persian translation of, and detailed commentary on, the famous Forty Traditions (چهل حدیث) of Bahâ-ud-Dîn Muḥammad ul-Âmilî (d. A.H. 1030 = A.D. 1620), by Muḥammad bin 'Alî, better known as Ibn-i-Khâtim ul-Âmilî المعروف به ابن خاتون العاملي, who wrote it at the desire of Sulṭân Muḥammad Qutub Shâh bin Qutubshâh of Golconda (A.H. 989-1020 = A.D. 1581-1611).

Beginning :—

ای از تو حدیث معرفت را تبیین
وی ترجمہ وصف تو تنزیل مبیین

A detailed index of the contents occupies the first fourteen folios of the MS.

The forty traditions are :—

fol. 17^b. حدیث اول در ثواب کسی که چهل حدیث حفظ نماید

fol. 28^b. حدیث دوم در مرتبہ کسی که شناخت خدا حاصل کرده باشد

fol. 37^a. حدیث سوم در ثواب ادائی نمازهای پنجگانه

حدیث چهارم در بیان وضوی بیانی پیغمبر صلی الله علیه و آله
و سلم fol. 41^a.

حدیث پنجم در تعلیم وضو امیر المومنین علی کرم الله وجهه به محمد
حنیفه و دعاهای که در اثنای وضو خواندن آن سنت
است fol. 65^b.

حدیث ششم در تیمم بیانی f. 74^a.

حدیث هفتم در نماز بیانی f. 82^a.

حدیث هشتم در بیان زکوة f. 89^a.

حدیث نهم در فضل و شرف ماه مبارک رمضان f. 90^b.

حدیث دهم در فضیلت حج و مناسک آن f. 103^a.

حدیث یازدهم در بیان جهاد f. 105^a.

حدیث دوازدهم در امر معروف و نهی منکر f. 111^a.

حدیث سیزدهم در آنکه طلب روزی از وجه حلال می باید f. 115^b.

حدیث چهاردهم سندی که امیر المومنین علی رضي الله عنه بجهت

خریدن خانه قاضی شریح انشا فرموده f. 119^a.

حدیث پانزدهم در نهی از اعانت ظالم f. 124^a.

حدیث شانزدهم دعای امیر المومنین علی رضي الله عنه جهت

ادای قرض f. 129^a.

حدیث هفدهم در تنزیه انبیا علیهم السلام از مناهی f. 130^a.

حدیث هیجدهم در باب کسی که هم نشینی و اختلاط با او

باید کرد f. 144^b.

حدیث نوزدهم نشانیدن یهودی حضرت رسالت را صلی الله علیه و آله

و سلم بواسطه طلب حق خود f. 146^b.

حدیث بیستم حکایت مروری علی علیه السلام با حواریان به دیهی که

مردم آن مرده بودند f. 148^a.

حدیث بیست و یکم سوال سلیم بن قیس از امیر المومنین علی

کرم الله وجهه از دروغ بستن مردم بر پیغمبر صلی الله علیه و آله

و سلم و جواب آن حضرت f. 154^a.

حدیث بیست و دوم وصیت امیر المومنین علی رضي الله عنه

بامام حسن رضي الله عنه f. 162^b.

حدیث بیست و سوم در پرهیز کردن از گناه f. 171^a.

حدیث بیست و چهارم در ذم فحش گویان و بی حیایان. f. 171^a.
حدیث بیست و پنجم در کنیز خریدن حضرت عایشه رضی الله تعالی
عنها و آزاد کردن. f. 173^b.

حدیث بیست و ششم نقل حضرت رسالت صلی الله علیه و آله و سلم
حدیث قدسی را که کلکم ضال الامن هدیت. f. 177^b.

حدیث بیست و هفتم در آن که سوگند خوردن فرزند و بنده و زن
بی اذن پدر و صاحب و شوهر صحیح نیست. f. 185^b.

حدیث بیست و هشتم حکم امیر المومنین علی رضی الله عنه میان
دو کس که توشه خود را باراه گزاری خورده بودند. f. 192^b.

حدیث بیست و نهم در جمع کردن رخت خود را از زیر ران مفلس
و عتاب حضرت پیغمبر صلی الله علیه و آله و سلم باو. f. 193^b.

حدیث سی ام در نهی رسول خدای صلی الله علیه و آله و سلم
از بعض امور و بیان معنی غذا کبیره و صغیره. f. 194^b.

حدیث سی و یکم در آنکه در عمل سنت حدیث ضعیف
کافی ست. f. 216^b.

حدیث سی و دوم تعلیم پیغمبر علیه الصلوة والسلام بشیئه هذایی
دعائی بواسطه سالم مانند از امراض در دنیا و دعائی بواسطه
رستگاری در آخرت. f. 219^b.

حدیث سی و سیوم در اثبات شاد کردن خاطر مومن. f. 222^a.
حدیث سی و چهارم در ثواب فاش نکردن قبایح مردم و فرو خوردن
خشم خود و تجهیز اموات. f. 223^b.

حدیث سی و پنجم در حرمت مومن نزد خدای تعالی و آنکه صلاح
حال بندگان نسبت به ایشان به عمل می آید. f. 225^a.

حدیث سی و ششم صحبت امیر المومنین علی رضی الله
عنه باکمیل بن زیاد و شکایت آنحضرت از ابنای زمان
خود به او. f. 232^a.

حدیث سی و هفتم در فضیلت نیت از عمل. f. 241^a.

حدیث سی و هشتم در توبه. f. 251^b.

حدیث سی و نهم در ذکر عذاب قبر و احوال موت. f. 261^a.

حدیث چهارم در بدن مثالی. f. 275^b.

Written in a very neat and beautiful minute Nasta'liq within gold and coloured-ruled borders on greyish-blue papers with a beautifully illuminated head-piece. The text of the Hadiḡ (in red) is written in larger Naskh with vowels. The original folios have been mounted on new margins. The top-corners of foll. 120-282 are stained with water.

Not dated, apparently 18th century.

No. 161.

foll. 181; lines 30; size $12\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 4\frac{1}{4}$.

شرح كافي

SHARH-I-KÂFÎ.

A Persian commentary on Abû Ja'far Muḥammad bin Ya'qûb bin Ishâq ur-Râzî ul-Kulîni's (d. A.H. 328 or 329 = A.D. 939 or 940) famous Shî'ah traditional work الكافي, by Mullâ Khalîl ibn- ul-Gâzî ul-Qazwîni ملا خليل ابن الغازي القزويني (d. A.H. 1089 = A.D. 1678), who wrote it at the request of his royal patron Shâh 'Abbâs II of Persia (A.H. 1052-1077 = A.D. 1642-1667).

An index to the whole Arabic work is given on fol. 18^b; according to that it is subdivided into thirty-three books (كتاب) or even into thirty-four, if the كتاب الروضة is added, but it, according to another authority, does not really belong to the كافي. These thirty-three books are as follows:—

كتاب 1. كتاب العقل; 2. كتاب التوحيد; 3. كتاب الحجة; 4. كتاب العشرة; 5. كتاب الدعاء; 6. كتاب فضل القرآن; 7. كتاب الجناز; 8. كتاب الصلاة; 9. كتاب الحيض; 10. كتاب الزكاة; 11. كتاب الصوم; 12. كتاب الحج; 13. كتاب الصيام; 14. كتاب النكاح; 15. كتاب المعيشة; 16. كتاب العتق والتدبير والكتابة; 17. كتاب الصيد; 18. كتاب الزنى والتجمل; 19. كتاب الاشرية; 20. كتاب الطاعة; 21. كتاب الموارث; 22. كتاب الوصايا; 23. كتاب الدواجن; 24. كتاب الحدود; 25. كتاب الشهادات; 26. كتاب الآيات; 27. كتاب الاحكام; 28. كتاب الايمان والذنوب والكفارات; 29. كتاب الروضة. The commentator remarks here that Tûsî in his Fihrist enumerates including the الروضة, only thirty books, and gives the following explana-

tion: Ṭûsî has entirely omitted the كتاب العشرة (book 7) and the كتاب العقيقة (book 18); he has besides counted as *one* book the كتاب الطهارة and the كتاب الحيض, and equally as *one* the كتاب الاطعمة and the كتاب الاشربة (which form here four books altogether, viz. 8, 9, 23, and 24).

The present commentary, comprising however only books 1, 2, 5, 6, 7, 8, 9 and 10, is extant in three volumes bound separately.

Vol. I containing the first two books, the كتاب العقل (fol. 19^a) and the كتاب التوحيد (fol. 71^a), begins thus with a preface:—

فتح صانعي گنجینه شاهي شرح کافي احاديث راز داران الهي *

In the concluding line the commentator says that he completed the second book (كتاب التوحيد) on Wednesday, the 24th of Muharram, A.H. 1066 = A.D. 1655.

No. 162.

fol. 154; lines and size same as above.

Vol. II.

This volume, comprising books 5, 6, and 7, viz. كتاب الدعاء (fol. 1^b), كتاب فضل القرآن (fol. 98^a), and كتاب العشرة (fol. 129^a), begins thus:—

الحمد لله الذي قال في كتابه قل ما يعجزكم ربي لولا دعاؤكم الحج *

The commentator says in the beginning that after finishing the commentary on the first four books, he commenced this commentary on the fifth book كتاب الدعاء. In the conclusion he informs us that he finished the seventh book on Thursday, the 27th of Jumâdâ, A.H. 1069 = A.D. 1658.

No. 163.

fol. 168; lines and size, same as above.

Continuation of the preceding copy.

This volume containing the commentary on the 8th, 9th, and 10th books of the كافي, viz. كتاب الطهارة (fol. 1^b); كتاب الحيض (fol. 55^a), and كتاب الجنائز (fol. 80^a), begins thus:—

الحمد لله رب العالمين حمدا كثيرا و الصلوة على سيد الاولين و الآخرين *

The commentator states in the beginning that he commenced to write this commentary on the **کافی** in **Shawwâl**, A.H. 1064 = A.D. 1653, completed the first seven books in five years, and began the eighth (**کتاب الطهارة**) in A.H. 1069 = A.D. 1658. The concluding line says that the commentary on the **کتاب الجنائز** (book 10) was finished on Saturday, the 23rd of Rajab, A.H. 1070 = A.D. 1659.

The commentary was lithographed at Lucknow, 1891.

All the volumes are written by one scribe in beautiful minute **Naskh** within gold and coloured-ruled borders, with an illuminated head-piece at the beginning of each volume.

The Arabic text is overlined red. The text is introduced by the word **اصل**, the commentary by **شرح**, and the explanation by **يعني**.

A seal of a certain **Zayn-ud-Din Ahmad Khân Bahâdur**, dated A. H. 1229, is found in all the Volumes.

The colophon of the first volume is dated A.H. 1070.

No. 164.

fol. 233; lines 13; size $8\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4$.

کحل الجواهر

KUHL-UL-JAWÂHIR.

A work on the prerogatives of 'Ali treating of his miracles, noble deeds and qualities, etc., based on the **Qurân**, **Hadîṣ** and the sayings of holy persons. The author, evidently a staunch **Shi'ah**, gives 'Ali undue preference over the other three **Khalifs** and heaps insults upon them and their followers:—

Beginning:—

کس نامے انوار تجلی نذوید الخ *

The name of the author or the title of the work is not given in the text, but in an endorsement on fol. 1^a it is called **کحل الجواهر**.

The copy is defective towards the end and breaks off abruptly with the words:—

میفرماید کہ ام تحسدون الناس علی *

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

(5) Asceticism and Sufism (Prose works). (For Poetical works see Poetry).

No. 165.

fol. 296; lines 17; size $11\frac{3}{4} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

كنز السالكين

KANZ-US-SÂLIKÎN.

An ethico-mystical work containing religious teaching, moral precepts and pious observances, from a Sufic standpoint, intermixed with quotations from the Qurân, Hadîs, sayings of holy men and poets, the spiritual meaning of which is developed in prose and occasionally illustrated by some apologue or anecdote, by the well-known Sufic author Khwâjah Abû Ismâ'il 'Abd Ullah Anşârî ul-Harawî, خواجه ابراهیم عبد الله انصاری الهروی, who was born A.H. 396 = A.D. 1005, and died A.H. 481 = A.D. 1088.

Beginning:—

الحمد لله رب العالمين و العاتبة لمتقين و الصلوة و السلام على خير خلقه اما بعد چنين گوید اضعف عبد الله المحتاج الى الباري عبد الله الانصاري النخ *

It is divided into twenty-five chapters.

An index of the contents is given at the beginning of the MS.

Written in clear Indian Ta'liq with rubrications, with a few additions and emendations on the margins.

Not dated, apparently 19th century.

No. 166.

fol. 439; lines 23; size $8\frac{1}{8} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$.

کیمیای سعادت

KÎMIYÂ-I-SA'ÂDAT.

A very valuable copy of the popular ethico-mystical work treating of the religious and moral obligations of a true Muslim, the external and the spiritual lives, man's duty to God, the qualities conducive to salvation, etc. etc., by Muḥammad bin Muḥam-

mad ul-Gazâlî uṭ-Ṭûsî محمد بن محمد الغزالي الطوسي who was born A.H. 450 = A.D. 1058, and died A.H. 505 = A.D. 1111.

Beginning:—

شکر و سپاس فراوان بعدد ستارہ آسمان و قطرہ باران و برگ درختان
و رنگ بیابان النخ *

This work, which may be considered as a popular abridgment of the author's own Arabic work احیاء علوم الدین, to which he refers in the preface to the present work, and the arrangement of which it follows, is divided into a preface and four books (رکن), each of which comprises ten chapters (اصل). The preface itself is subdivided into four chapters (عنوان). A detailed description of the contents is given on fol. 4^a.

It has been printed in Calcutta, without date, and lithographed in Lucknow A.H. 1279 and 1282, and in Bombay 1883.

Written in a very beautiful minute Naskh within gold and coloured-ruled borders, with a profusely illuminated and luxuriously decorated double-page 'Unwân in the beginning. The third and the fourth Rukn begin with a beautifully illuminated frontispiece. The Arabic quotations and the divisions are written in gold, blue and red.

The scribe عبد اللطیف بن محمد بن عبد اللطیف الکاتب says that he completed the transcription on Monday the 12th of Rabi' I., A.H. 903.

A note on fol. 439^b says that this copy was transcribed from, and collated with, the author's copy.

A very valuable copy, written mostly in the author's hand, is preserved in the Bankipur Library.

No. 167.

fol. 277; lines 17; size $10 \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

THE SAME.

A defective and damaged copy of the preceding work. The MS. is defective at the beginning and opens abruptly with the words ... رکن سیوم از کتاب کیمیای سعادت در مہلکات و آن نیز دہ اصل است corresponding with line 11, fol. 4^a, of the preceding copy.

Written in a very clear Indian Ta'liq, except the first six folios which are written in ordinary Ta'liq. Several folios are loosened and many pasted over with thick patches.

Not dated, apparently 18th century.

No. 168.

fol. 132; lines 25; size $11\frac{3}{4} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

THE SAME.

A still more defective copy of the same work. Folios are missing at the beginning as well as towards the end. It opens abruptly with the words:—

و پوست و گوشت ظاهر بیش نشناسی *

corresponding with line 18, fol. 4^b, of copy No. 166 and breaks off in the concluding portion of the third Rukn, with the following words اگر خدا را گذارم زبان این سلیم است و اگر حدیث زهر corresponding with line 21, fol. 305^a, of copy No. 166.

Written in ordinary but legible Indian Ta'liq. The upper portion of the latter half of the copy is worm-eaten and damaged, but fortunately the text is not affected.

Not dated, 19th century.

No. 169.

fol. 118; lines 15-21; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$. ✓

انیس الارواح

ANĪS-UL-ARWÂḤ.

Discourses of Khwâjah 'Uṣmân Hârûnî written down from his lips by his disciple and successor the celebrated Khwâjah Mu'in-ud-Din Chishtî (d. A.H. 633 = A.D. 1235), who established the Chishtî order in India.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ... بدان اسعدك الله تعالى
این اخبار و آثار و احوال اولیا *

According to the preface these discourses were uttered in twenty-eight successive sittings in the mosque of Khwâjah Junayd at Bagdâd. The sittings (مجلس) are as follows:—

fol. 4^a. مجلس اول سخن در ایمان افتاده بود

fol. 5^b. مجلس دوم سخن در مناجات

fol. 7^a. مجلس سیوم سخن در خرابی شهر افتاده بود

fol. 8^b. مجلس چهارم سخن در فرمانبرداری زنان افتاده

- مجلس پنجم سخن در صدقه دادن افتاده fol. 12^b.
 مجلس ششم سخن در شراب خوردن افتاده fol. 13^b.
 مجلس هفتم سخن در آزار مومنان افتاده fol. 16^a.
 مجلس هشتم سخن در قذف گفتن افتاده fol. 18^b.
 مجلس نهم سخن در کسب افتاده fol. 20^b.
 مجلس دهم سخن در مصیبت افتاده fol. 22^a.
 مجلس یازدهم سخن در کشتن جانوران fol. 24^a.
 مجلس دوازدهم سخن در سلام گفتن fol. 24^b.
 مجلس سیزدهم در نماز افتاده fol. 25^a.
 مجلس چهاردهم سخن در سورة فاتحه و اخلاص افتاده fol. 27^a.
 مجلس پانزدهم سخن در صفت جنت افتاده fol. 27^b.
 مجلس شانزدهم سخن در فضیلت مسجد افتاده fol. 28^b.
 مجلس هفدهم سخن در دنیا و مال گرد کردن افتاده fol. 29^a.
 مجلس هژدهم سخن در عطسه (To Sneeze) افتاده fol. 30^a.
 مجلس نوزدهم سخن در بازگ نماز افتاده fol. 30^b.
 مجلس بیستم سخن در مومن افتاده fol. 32^b.
 مجلس بیست و یکم سخن در حاجت روا کردن مؤمنان fol. 33^b.
 مجلس بیست و دویم سخن در آخر الزمان fol. 34^a.
 مجلس بیست و سیوم سخن در یاد کردن مرگ fol. 35^a.
 مجلس بیست و چهارم سخن در چراغ فرستادن در مسجد fol. 35^b.
 مجلس بیست و پنجم سخن در درویشی و فقر fol. 36^a.
 مجلس بیست و ششم در شلوار دراز پایچه fol. 36^b.
 مجلس بیست و هفتم سخن در عالمان و امیران fol. 36^b.
 مجلس بیست و هشتم سخن در توبه fol. 37^a.

Written in careless Indian Ta'liq with the headings in red.
 The copy is full of clerical mistakes.

Dated 1164 Bengali year.

The above treatise is followed by a fragment of a theological work (foll. 39-118) dealing with Muhammadan ecclesiastical law, comprising purification or ablutions, prayers, alms, fasting and pilgrimage, chiefly based on the traditions of the Prophet.

It opens abruptly:—

که از صحابه در زمان آنحضرت اجتهاد واقع میشد و بر مجتهد ملامت
نیست اگرچه ثواب نکند *

and breaks off :—

دمیده میشود دران و در بعضی شرح و هدایه ...

Written in minute Ta'liq with the Arabic quotations overlined in red.

Not dated, apparently 19th century.

The MS. is separated from the original binding and is in a damaged condition.

No. 170.

fol. 119; lines 15; size 9×5 ; $5\frac{1}{4} \times 2\frac{3}{4}$.

راحت القلوب

RÂḤAT-UL-QULŪB.

Discourses and teachings of the celebrated saint Farīd-ud-Dīn, surnamed Ganj-i-Shakar (d. A.H. 664 = A.D. 1265), taken down from his lips by his disciple Nizām Aḥmad Badā'ūnī نظام احمد بداونی. The date of completion of the work, given in the preface, is Wednesday, the 16th of Rajab, A.H. 656 = A.D. 1258.

Beginning:—

الحمد لله رب العالمين اين جواهر گنج الهام رباني و اين زواهر
فضل علوم سبحاني *

Written in clear Nasta'liq within coloured-ruled borders.

Dated 10th Jumāda, A.H. 1020.

Scribe :—فتح الله شيخ محمد فاروقي.

No. 171.

fol. 112; lines 12; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

نزهة الارواح

NUZHAT-UL-ARWĀḤ.

A Ṣūfī work in mixed prose and verse treating of the nature and rules of the spiritual life, illustrated by anecdotes and sayings of holy men, by Ḥusayn bin 'Ālim bin Abul Ḥasan ul-Ḥusaynī

الحسين بن عالم بن ابي الحسن الكسيني (d. A.H. 718 = A.D. 1318), who completed it according to the concluding lines (fol. 112^a) in A.H. 711 = A.D. 1311.

The work begins thus after a short prolegomena of five lines by a different person:—

الحمد لله رب العالمين على كل حال قال سيدنا ومولينا
..... حسين بن عالم بن ابي الحسن الكسيني قدس الله روحه ...

after which the usual beginning of the work reads thus:—

بتوفيقش چو روشن ديدم آواز النخ *

The work is divided into 28 chapters.

Written in ordinary Nasta'liq.

Dated 7th Sha'bân, A.H. 1066.

Scribe: نظر محمد.

The MS. is worm-eaten in some places.

No. 172.

fol. 287; lines 15; size $10\frac{1}{4} \times 7\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

شرح نزهة الازواج

SHARH-I-NUZHAT-UL-ARWÂH.

A commentary on the preceding work by 'Abd-ul-Wâhid Ibrâhim عبد الواحد ابراهيم, completed A.H. 985 = A.D. 1577.

Beginning:—

رب اشرح لي صدري ويسر لي امري النخ *

The commentary begins on fol. 2^a.

Written in ordinary Indian Ta'liq on papers of various colours within coloured-ruled borders. The text is over-lined in red.

The MS. ends with the commentary on the following verse belonging to the latter portion of the 27th chapter, corresponding with line 1, fol. 109^b, of the preceding copy:—

همي باشم چنين بي صبر و آرام * مگر در جوی من باز آید آن آب

In order to give an air of completeness to the MS., a colophon, dated 6th Sha'bân, A.H. 1258, with the scribe's name شيخ محمدي, is added at the end.

No. 173.

fol. 643; lines 17; size $10\frac{3}{4} \times 7$; $6\frac{3}{4} \times 3\frac{1}{2}$.

فصل الخطاب

FAṢL-UL-KHITÂB.

An encyclopaedia of Sufic lore, containing extracts from the works of the greatest Arabic and Persian mystics, with an account of the lives, deeds and sayings of the Prophet, the Khalifs, the twelve Imâms and the renowned saints and mystics, based upon the most authentic Sunnî sources, to the exclusion of Shî'ah traditions, which are rejected as arrant heresies, by Muḥammad bin Muḥammad bin Maḥmûd ul-Hâfîzî ul-Bukhârî, commonly known as Khwâjah Muḥammad Pârsâ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مُحَمَّدٍ الْحَافِظِيُّ (d. A.H. 822 = A.D. 1429).

Beginning, on fol. 123^b :—

الحمد لله الدالّ لخلقه على وحدانيّة باعلامه و آياته المتعرف
الى اوليائه *

The work is preceded by a glossary on it, comprising fol. 13-114.

An index of the contents of the work followed by a separate index of the names of the persons occurring in the work is given on fol. 115^a-120^b. The interesting documents on mysticism, contained in the work, are fully described in Flügel, iii., p. 421. A biographical notice of the author, extracted by the donor from the Nafahât of Jâmi, the Rashhât of Husayn ul-Wâ'iz ul-Kâshifi and the I'lâm-ul-Akḥbâr of Maḥmûd-ul-Kafawî, is given on fol. 1^a and again on fol. 121^a.

A valuable copy of the work, dated A.H. 845, is preserved in the Bankipur Library.

Written in ordinary Indian Ta'liq, at the desire of the donor Maulavî Sayyid Ṣadr-ud-Dîn Aḥmad, by Tâlib-ur-Raḥmân of Mangal Kothî. Dated Friday, the 4th of Assin, 1297 Bengal year.

No. 174.

fol. 256; lines 19; size $9\frac{1}{2} \times 7$; $6\frac{3}{4} \times 4$.

تحقیقات

TAḤQÎQÂT.

A dogmatic work on the principles and doctrines of Sûfism, with an exposition of the nature and different stages of the Sufic road (سلوک) and of spiritual life in general, including a mystical

explanation of the letters of the Arabic alphabet and ninety-nine attributes of God.

Beginning :—

الحمد لله الذي اخترع ماهيات الاشياء بفيض وجوده الخ *

Neither the title of the work nor the name of its author is given in the text, but in an endorsement on fol. 1^a, apparently belonging to the same period as the MS. itself, it is called the Tahqiqât of Khwâjah Pârsah, evidently identical with the same Muḥammad bin Muḥammad bin Maḥmûd ul-Hâfizî ul-Bukhârî, commonly known as Khwâjah Muḥammad Pârsâ, noticed in the preceding No.

The endorsement written in red Nas'kh runs thus :—

هذا كتاب (ب) تحقيقات من مصنفات حضرت خواجه محمد پارسا

قدس سره *

The MS. is written by different hands :—

Foll. 1^b-8^b in careless Nas'kh and Nasta'liq.

Foll. 9^a-40^b in ordinary Nasta'liq.

Foll. 41^a-136^b in good Nasta'liq.

Foll. 137^a-256^b in the same hand as the first eight folios.

Marginal notes and emendations are occasional. The following note at the end says that this MS. was compared with a copy belonging to اخصيتي.

قد وقع الفراغ من مقابلة هذه النسخة الشريفة بنسخة حضرت هدايت

منزلت ولايت مرتبت سالک مسالک الشريعة مالک ممالک الطريقة

غوث الانام ملاذا حضرت ملا پاينده اخصيتي نور الله مضجعه *

Dated, Rajab, A.H. 1023.

The margins of the folios, mostly of the latter half of the MS., are worm-eaten.

No. 175.

fol. 440; lines 21; size $12\frac{3}{4} \times 8\frac{1}{4}$; $9 \times 5\frac{1}{4}$.

لطائف اشرفي

LATA'IF-I-ASHRAFI.

The discourses of Sayyid Ashraf Jahângir Simnâni, who came to Bengal, became a disciple of 'Alâ ul-Haqq Lâhaurî Bangâlî (d.

A.H. 784 = A.D. 1382), and finally settled in a village near Jaunpūr, where he died shortly after A.H. 840 = A.D. 1436, collected by his disciple Nizām-un-Dīn Yamānī, who calls himself in the preface نظام حاجي غريب اليماني

Beginning:—

الحمد لله الذي شرف العارفين بتشريف العرفان و الايقان *

It is divided into a Muqaddimah, sixty Laṭifahs, and a Khātimah, described on foll. 3^b-5^a.

Written in bold Indian Ta'liq within coloured-ruled borders. The copy is collated throughout and is full of corrections, emendations, and marginal notes

Foll. 98-99 and 381-388 are bound upside down. The last five folios really belong to the 52nd Laṭifah.

The scribe شيخ گهاسي ابن شيخ کالو says that he transcribed the copy at the desire of مير سيد اشرفي and مير سيد درگاهي

Dated A.H. 1108.

No. 176.

foll. 245; lines 15; size $8\frac{1}{2} \times 5$; 6×3 .

مکتوبات اشرف

MAKTÛBÂT-I-ASHRAF.

Letters of the same Sayyid Ashraf Jahângir-us-Simnâni, edited by his successor Hâjî 'Abd-ur-Razzâq ul-Ḥasanî ul-Ḥusaynî us-Simnâni ul-Jilânî, in A.H. 869 = A.D. 1464.

Beginning:—

* الحمد لله الذي كتب آيات الوجود على مصايف الانفس و الآفاق *

The letters, a full table of which is given on foll. 2^b8^b, are 75 in number. The headings of the last two letters are wanting. The two appendices, viz. (1) A Khātimah, consisting of genealogical tables, showing the spiritual filiation of the saints from Muhammad to the time of the composition, and (2) A Takmilah, consisting of a manual of general history, from the earliest times to the period of Ashraf, found in the British Museum copy, is wanting in this MS.

The first nine folios are written in good Nasta'liq and the remaining portion of the MS. in careless Ta'liq.

Not dated, apparently 19th century.

No. 177.

fol. 385; lines 25; size $9\frac{3}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{4}$.

مكتوبات عبد الله قطب

MAKTÛBÂT-I-'ABD ULLAH QUTB.

A very rare, old, and extremely valuable copy of about four hundred letters of mystic tendency on various topics of religion, theology and law, philosophy, moral teaching, and mystic theosophy, by 'Abd Ullah Qutb bin Muḥyi مَحْيِي قطب بن محمد إلى his spiritual brethren.

Beginning:—

من عبد الله قطب بن محيي إلى الإخوان الإلهيين كثرهم الله وبارك عليهم أجمعين - فلما انعم الله على أخواننا الخ *

Dr. Ethé in his India Office Lib. Cat. No. 1881 (where a copy of this work is noticed), expresses his doubt about the period during which the author flourished. He mentions several names to whom the letters are addressed and remarks thus:—"If the first-named Afḍal-ud-Dīn Muḥammad should be identical with the father of 'Abd-uṣ-Ṣamad, Afḍal' Muḥammad, who died A.H. 1003 = A.D. 1594, we would have a certain basis for fixing the time in which the author of these letters flourished. In the letters themselves there is not the slightest date or hint about 'Abd Ullah Qutb's life."

The following particulars are, however, the result of a careful survey of the MS. under notice:—

The full name of the author of these letters as given by himself on fol. 6^b is:—ابو يزيد قطب بن محيي بن محمود الأنصاري; the last word seems to be a mistake for السعدي.

On the same folio he gives us the following date of a *catena* (Isnād) written by him:—Friday, the 4th of Rabi' I., A.H. 891 = A.D. 1486.

On fol. 353^a, is an Arabic Qaṣīdah which the author composed on Thursday, the 20th of Ramaḍān, A.H. 893 = A.D. 1487.

Fol. 339^a. A letter addressed to Shāykh Muḥibb-ud-Dīn Muḥammad, dated Friday, 11th Rajab, A.H. 888 = A.D. 1483.

The names of the persons, to whom the letters are generally addressed, are as follows:—

عماد الدين جعفر - مجد الدين اسمعيل - علاء الدين ابراهيم - شمس الدين ابي سعيد - نظام الدين درويش - صدر الدين محمد - ركن الدين حسن -

كريم الدين محمد - عماد الدين محمد - غياث - مبارز الدين محمد - شهاب الدين داؤد - افضل الدين - درويش تاج الدين محمد - محب الدين خليل الله - شيخ محمد نصر الله - محمد مجد الدين محمد - نور الدين and others. - معين الدين خليل الله - زين العابدين علي

The references found in the work are Muhyi-ud-Dīn Ibn-ul-‘Arabī (d. A.H. 656 = A.D. 1258), Farīd-ud-Dīn ‘Attār (d. A.H. 627 = A.D. 1229), Jalāl-ud-Dīn Rūmī (d. A.H. 672 = A.D. 1273); Imām ‘Abd Ullah Yāfi‘ī (d. A.H. 768 = A.D. 1366); Sa’dī Shīrāzī (d. A.H. 690 = A.D. 1291), Hāfiẓ of Shīrāz (d. A.H. 791 = A.D. 1388). The special headings of some of the letters enumerated in *Ethé loc. cit.*, are not found in this copy. Although the Sūfī order to which the author belonged, can not be ascertained, it would appear from these letters that his authority on the subject was very high and that he himself was a Şūfī of a very exalted position.

Written in beautiful learned Nasta‘liq within gold and coloured-ruled borders with an illuminated, but now faded, head-piece.

The MS. seems to be slightly defective towards the end where it suddenly breaks off with the heading of a letter addressed to Rukn-ud-Dīn Ḥasan :—

من عبد الله قطب بن محيى الى الامير ركن الملة و الدين
حسنى - اما بعد با وجود

The folios, mounted on new margins, are loosened or detached in many places.

Not dated, apparently 16th century.

No. 178.

fol. 372; lines 19; size $9\frac{3}{4} \times 6$; 7×4 .

عبادات الخواص

‘IBÂDÂT-UL-KHAWÂṢ.

A compendium of Muhammadan theology, law and Sūfism, containing directions of a decided Sūfī tendency relating to prayers, religious observances, based upon the precepts of the Prophet and other holy men and moral conduct, by the famous Shaykh Muḥibb-Ullāh of Ilahābād شيخ محب الله اله آبادي who died there A.H. 1058 = A.D. 1648.

The copy is defective and full of gaps and many a hiatus. The top corners of the first fourteen folios, supplied lately, have

been left blank and several folios are missing at the beginning. It opens abruptly thus :—

..... اند بخلاف معتزله و خارجی و مثال ایشان *

In the conclusion the author tells us that he commenced to write the work on the 27th of Rāmādān, A.H. 1051 = A.D. 1641, but that he became ill on the 8th of Muḥarram, A.H. 1052 = A.D. 1652. He, however, set to work again and finished the composition on the 11th of Rabi' I., A.H. 1053 = A.D. 1653.

Spaces for headings are left blank throughout the copy.

Written in different hands :—

Foll. 1-188, in careless small Ta'liq inclined to Nīm Shikast.

Foll. 189-220, bold fair Nasta'liq.

Foll. 221-305, the same as foll. 1-188.

Foll. 306-372 large careless Ta'liq inclined to Naskh.

Dated Friday, 11th Ṣafar, A.H. 1130.

Scribe :—سید شکر الله واد سید محمد باقر مانکپوری.

Occasional marginal notes. The copy is worm-eaten in some places.

No. 179.

fol. 65; lines 13; size $6\frac{1}{4} \times 3\frac{3}{4}$; $4\frac{1}{4} \times 1\frac{3}{4}$.

شطحیات

SHATHIYYĀT.

Sûfic aphorisms on mystic doctrine, illustrated by the sayings and deeds of eminent saints and mystics, by prince Dârâ Shikûh دارا شکوه (d. A.H. 1069 = A.D. 1658), who completed it, according to the preface, in A.H. 1062 = A.D. 1651.

Beginning :—

احدیرا ست حمد بیعد که صمد و حامد و محمود اوست *

Each topic, consisting of a saying or deed of a saint or a mystic, is called شطح. Foll. 1 and 2 are followed by an hiatus. Several folios are also wanting at the end. The title of the work could not therefore be found in the text. In an endorsement on fol. 1^a, it is called شطحیات دارا شکوهی.

The MS. breaks off with the following words :—

بزرگی گفت محمد را دیدند و نشناختند و خدا را ندیدند و بشناختند

آه آه هرکه محمد را نشناخت خدا را نشناخت

Written in good Nasta'liq within gold and coloured-ruled borders with an ordinary illuminated head-piece.

The MS. is worm-eaten, mended and pasted over in many places.

Not dated, apparently 18th century.

No. 180.

fol. 178 ; lines 19 ; size $10\frac{1}{4} \times 6$; $7\frac{3}{4} \times 4$.

نور القلوب

NÛR-UL-QULÛB.

The discourses, spiritual teachings and miraculous deeds of Şûfi Âbâdânî, who, according to this work (fol. 36^b), was born in A.H. 1151 = A.D. 1738, and died (fol. 119^b) 18th Rabi' II., A.H. 1220 = A.D. 1805, together with an account of his spiritual guide Shaykh Muḥammad Ḥayâ Sindhî (d. A.H. 1188 = A.D. 1774, cf. fol. 34^b), his followers, and descendants, and contemporary Shaykhs, by his disciple Sayyid Amjad 'Alî سید امجد علی who completed the work in A.H. 1226 = A.D. 1811.

Beginning:—

هزاران هزار شکر و سپاس مرادیدرا کہ مصباح القلوب العارفين را
به تجليات ذات منور ساخت *

The work begins with a short historical account of the Prophet and the four early Khalifs. It is divided into five chapters, each of which is sub-divided into several sections, enumerated on fol. 17^b-18^a.

Written in ordinary Indian Ta'liq on thick papers at the desire of one Mirzâ Fayyâd-ud-Dîn.

Dated Friday, 1st Shabân, A.H., illegible. The year of transcription given here reads ... و شش هجری سنه یکہزار, probably 1206.

No. 181.

fol. 47 ; lines 15 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

مناقب غوثیہ

• MANÂQIB-I-GAUŞIYAH.

A treatise on the prerogatives and the miraculous deeds of the great saint Shaykh 'Abdul Qâdir Jilânî (d. A.H. 561 = A.D. 1165), by Muḥammad Şâdiq Shihâbî محمد صادق شہابی.

Beginning :—

الحمد لله الذي جعل كرامات الولي النج *

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

No. 182.

fol. 36 ; lines 15 ; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{3}{4}$.

كمال السالكين

KAMÂL-US-SÂLIKÎN.

A mystical tract containing some discourses and sayings of Shâh Ni'mat Ullah Yamanî ul-Jilânî, who, according to an endorsement on a fly-leaf at the beginning, was a disciple of the famous devotee Farid-ud-Din surnamed Shakarganj (d. A.H. 664 = A.D. 1265), collected by his disciple Khâdim.

Beginning :—

سپاس قدسي اساس مرملى را كه آرائش عالم و نظام كارخانه
بنی آدم بيد قدرت اوست *

The discourses, which, according to the preface, were uttered on various occasions, relate to various points of mystical doctrine and maxims of Şûfism, followed by the mystical meanings of the 99 attributes of God.

Written in ordinary Ta'liq.

Dated Tuesday, 26th Rabi' I. (the year is not given), apparently 19th century.

Scribe :— عبد الغني ولد محمد حسين.

No. 183.

fol. 153 ; lines 13 ; size 7×4 ; $5\frac{3}{4} \times 3$.

دُرر نظاميه

DURAR-I-NIZÂMIYAH.

The discourses and utterances of the celebrated saint Nizâm-ud-Dîn Auliya (d. A.H. 725 = A.D. 1324), taken down from his lips by one of his disciples, whose name, fol. 17^a, on account of a stain, is only partly legible thus :—

بندۀ اميدوار لطف رسول مختار علي بن محمود جاندار ...

Beginning :—

تحمید لا نہایت و تسبیح بی غایت مرخدا یرا کہ ...

The well-known poet Mir Hasan's collection of the saint's discourses, entitled فوائد الفوائد (Rieu, p. 972^a), and another collection entitled راحت المحبین (Rieu, p. 973^b), are different from the present collection.

All the folios of the MS. are covered throughout with a kind of thin paper, which in many instances renders the text indistinct and even illegible.

Written in fair Nasta'liq.

Not dated, apparently 19th century.

No. 184.

fol. 97; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

ملفوظات شیخ علاء الدولہ

MALFŪẒĀT-I-SHAYKH 'ALĀ-UD-DAULAH.

The discourses of the celebrated saint Shaykh 'Alā-ud-Daulah Simnānī (d. A.H. 736 = A.D. 1335), collected by Iqbāl bin Sābiq us-Sijistānī. اقبال بن سابق السجستانی.

Beginning —

الحمد لله رب العالمين والعاقبة للمتقين و الصلوة و بعد

این فوائد چند است کہ حضرت شیخ الاسلام *

The work is not divided into chapters or sections.

Written in ordinary Indian Ta'liq, within coloured-ruled borders.

Not dated, apparently 19th century.

No. 185.

fol. 148; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

ترجمہ خلاصۃ المفاجر

TARJUMAH-I-KHULĀṢAT-UL-MAFĀKHIR.

A Persian translation of 'Abd Ullah Yâfi's (d. A.H. 768 = A.D. 1366) Khulāṣat-ul-Mafākhir, by an anonymous author. The original work consists of two hundred stories, but only 193 are found in this copy of the translation.

Beginning :—

الحمد لله رب العالمين ... ميگرید اغعف العباد اصلح الله شاله كه
چون كتاب خلاصة المفاخر *

These stories, which mostly refer to the great saint Shaykh 'Abdul Qâdir Jilânî (d. A.H. 561 = A.D. 1165), relate to the various doctrines of Sûfism. Each story is preceded by the name of the Shaykh on whose authority it is related.

There are many gaps throughout the copy. The name of Shaykh 'Abdul Qâdir is always written in red.

Written in a very neat Nasta'liq.

Not dated, apparently 19th century.

No. 186.

foll. 202; lines 14; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 4\frac{1}{2}$.

روضة السالكين

RAUDAT-US-SÂLIKÎN.

The discourses and sayings of the great saint Khwâjah 'Abd-ul-Khâliq of Gujdawân (near Bukhârâ), and of the celebrated Khwâjah Bahâ-ud-Din Naqshband, whose real name was Muḥammad bin Muḥammad ul-Bukhârî, the founder of the Naqshbandî order (d. A.H. 791 = A.D. 1389). The above-named Gujdawânî was a pupil of Khwâjah Yûsuf Hamadânî and died A.H. 575 = A.D. 1179. These discourses were collected by 'Alî bin Maḥmûd ul-Abîwardî ul-Kûrânî الكوراني الايوردى, cf. 1^b.

Beginning :—

انجا كه كمال كبرىاى تو بود عالم نم از بحر عطای تو بود.

Scanty notes on the margin.

Written in fair but learned Nasta'liq on gummy papers, pasted with patches in many places. The margins have been mended throughout. Marginal notes are not infrequent.

Dated 3rd Sha'bân, A.H. 948.

Scribe :—سيد نصر الله الحسيني.

Fol. 1^a contained several seals and 'Arq-didahs of the nobles of the Timuride courts of India, but unfortunately almost all of them have been effaced, disfigured or otherwise rendered illegible.

One seal however reads قابلقان خانہ زاد بادشاہ عالمگیر.

No. 187.

fol. 188; lines 13; size $7\frac{3}{4} \times 4\frac{1}{4}$; 6×3 .

ترجمہ رسالہ فخر الکسن

TARJUMAH-I-RISÂLAH-I-FAKĤR-UL-HASAN.

A Persian translation of Muḥammad Fakḥr-ud-Din's (who according to this work, fol. 3^a, died on 27 Jumâdâ II, A.H. 1199 = A.D. 1784, and was buried at Dîhlî near the tomb of Kḥwâjah Quṭb-ud-Dîn Bakḥtiyâr Kâki) Arabic treatise, entitled رسالہ فخر الکسن, containing a Şûfic interpretation of some points on Muhammadan law and theology, such as, prayers, religious observances, moral conduct, etc., based upon the precepts of the Prophet and other holy men, by Kalîm Ullah bin Şan'at Ullah کلیم اللہ بن صنعت اللہ.

Beginning:—

خدایا سپاس و ستایش تو از تو فایق و اعتراف بعجز و قصور الہ *

The work is not divided into any sections or chapters.

Written in careless Indian Ta'liq on various coloured papers. The Arabic text is over-lined red.

In the colophon the scribe محمد عبید says that he copied the MS. for one Ḥâfiẓ Ḥasan.

Not dated, apparently 19th century.

No. 188.

fol. 180; lines 17; size $11\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

حقایق الدقایق

ḤAQÂ'IQ-UD-DAQÂ'IQ.

A Şûfi work in prose and verse, by Aḥmad Rûmî احمد رومی.

Beginning:—

ابتدا با نام رحمن رحیم دستگیر مرد وزن در روز بیم

The work consists of eighty chapters, each of which begins with a Quranic verse or Ḥadîṣ, as a text, followed by a Persian translation, and some appropriate quotations from the Maṣnawî of Jalâl-ud-Dîn Rûmî. The spiritual meaning is then developed in prose, and afterwards illustrated by some apologue or anecdote, in the same metre as the Maṣnawî.

Written in fair Nasta'liq within red-ruled borders by Asad 'Alī of Jaunpur, pupil of Anwar 'Alī.
Dated 28th Shawwāl, A.H. 1272.

No. 189.

foll. 56; lines 13; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 4$.

مکمل تارخان

MAḤFIL-I-'ĀRIFĀN.

A Ṣūfī treatise in prose and verse, dealing with the doctrines of spiritual life and the spiritual progress of the soul through its various stages, by an anonymous author.

Beginning:—

در ستایش بی پایان و نیایش بیکران صانع دو جهان اله *

The work consists of prose and poetical selections from other works, e.g. the Maṣnawī of Jalāl-ud-Dīn Rūmī, the Gulistān of Sa'dī, the Diwān-i-Shams-i-Tabrīz, the Gulshan-i-Rāz, the Zād-ul-Musāfirīn, the Nuzhat-ul-Arwāḥ, the Mantīq-ut-Tayr, the Majma'-ul-Bāḥrayn, etc., etc. The spiritual meaning of each selected passage or line is developed in prose. It is divided into thirty sections, called مکمل, the headings of which are enumerated on foll. 1b-2a; but the MS. breaks off in the middle of 19th section with the following words:—

گر نخسپد بر کشاید صد بصر

Written in ordinary Ta'liq.

Not dated, apparently 19th century.

No. 190.

foll. 102; lines 11; size $6\frac{3}{4} \times 4$; $3\frac{3}{4} \times 2\frac{1}{2}$.

Collection of Ṣūfī treatises.

I. Foll. 1-88a. A religious tract, without any title, ascribed in the colophon to the popular saint Khwājah 'Ubayd Ullah Ahrār خواجه عبید الله احرار (b. A.H. 806 = A.D. 1403, d. A.H. 895 = A.D. 1489), on the various stages of the mystic road and consisting of invocations to God, followed by pious exhortations intended for devotees.

Beginning:—

خداوندا بعزت آنکه بفردانیت ذات متفردی و بوحدانیت صفات
متصفی اله *

The work is written in prose, mixed with verses and suitable quotations from the Qurân.

Written in a very beautiful *Nim-Shikastah* hand within coloured-ruled borders.

The Arabic quotations, written in larger *Naskh*, are in red.

The colophon says that the transcriptions was completed on Monday, the 27th of Ramaḍân, A.H. 1110, the forty-third regnal year of 'Alamgir, at Peshawar, on the memorable occasion when the army of Bahâdur Shâh reached that country.

Scribe:—محمد عتیق الله.

Dr. Ethé, Ind. Office Lib. Cat. No. 1919 (3), while noticing a copy of the above tract, remarks thus:—"From some incidental remarks we conclude that this treatise is due to 'Alâ-ud-Dîn Muḥammad Bukhârî 'Aṭṭâr, the principal disciple of Bahâ-ud-Dîn Naqshbandi, who died A.H. 802 = A.D. 1400, or at least taken from his sayings." But in the following colophon, to which a reference has been made above, the scribe, who was attached to 'Alamgir, fully convinces us that the tract in question is due to Khwâjah 'Ubayd Ullah Ahrâr:—

تمام شد این رساله کرامی القدر از مصنفات قطب الاقطاب حضرت
خواجه عبید الله احرار ولی بتاریخ بیست و هفتم حضرت رمضان روز دوشنبه
سنه ۱۱۰۱ (read ۱۱۱۰) چهل و سه از جلوس همایون عالمگیری خلد الله
تعالی ملکه و سلطانه و افاض علی العالمین بره و احسانه در بلده پشاور هنگامی
که رایات عالیات متعالی دره التاج خلافت و جهانداري بهادر شاهي این
سر زمین را منور ساخته بر دست بنده جالی (sic) بدرگاه حضرت الله
محمد عتیق الله سلمه الله و غفر الله له و لوالديه

II. Foll. 89a-93a. A smaller tract on the nature and rules of spiritual life explained according to the principles observed by Khwâjah Bahâ-ud-Dîn Naqshband and his Khalifahs.

Beginning with a Rubâ'î:—

سر رشته دولت ای برادر بکف آر وین عمر گرامی بخشارت مگذار
دایم همه جا با همه کس در همه حال میدار نهفته چشم (و) دل جانب یار

Written by the same محمد عتیق الله.

Dated 28th of Ramaḍân.

III. Foll. 93^a-97^a. Another mystical tract, inscribed رساله حورانيه, containing an explanation of the following Rubâ'i of the celebrated Shaykh, Abû Sa'id bin Abul Khayr, who died in A.H. 440 = A.D. 1048 by 'Ubayd Ullah Maḥmûd ush-Shâshî عبيد الله محمود الشاشي:—

حورا بنظاره نگارم صف زد رضوان ز تعجب کف خود بر کف زد
آن خال سیه بران رخاں مطرف زد ابدال ز بیم چنگ در مصحف زد

The explanation of the Rubâ'i is preceded by somewhat detailed introductory remarks on mystical contemplation and speculation.

Beginning:—

الحمد لله فياض الحكيم و المواهب والموصل الى الطالبين *

The explanation itself begins on fol. 96^a:—

يقول العبد الضعيف عبيد الله محمود الشاشي كه مراد از حور آن
جماعتند از حوران و غير ايشان كه بر سر بيمار حاضر مي شوند در حال
مردن النج *

IV. Foll. 97^b-100^a. A mystical explanation of some of the sayings of the great Shaykh, Khwâjah 'Abd-ul-Khâliq Gujdawâni (d. A.H. 575 = A.D. 1179) as interpreted by eminent Shaykhs.

Beginning:—

ذكر حضرت خواجه عبد الخالق غجدواني قدس سره از خلفای حضرت
خواجه يوسف همداني اند هميشه بر متابعت رسول الله صلى الله عليه وسلم
مي بوده اند *

It is dated (fol. 100^a), Peshawar, the 21st Shawwâl, A.H. 1110.

V. Foll. 101^b-102^b. A special form of certain prayers and invocation used by Khwâjah 'Abd-ul-Khâliq Gujdawâni, Khwâjah Bahâ-ud-Dîn Naqshbandi, Shaykh Bâyezid Bustâmî, Khwâjah Yusuf Hamadânî, Shaykh Abul Manşûr Mâtariḍi and Shaykh Abul Hasan Kharqânî.

Beginning:—

طريق ختم حضرات خواجگان عاليشان قدس الله تعالى ارواحهم النج *

All the tracts are written in the same hand by the same Muḥammad 'Atîq Ullah of 'Ālamgîr's court.

(6) Prayers, Invocations, etc.

No. 191.

fol. 321; lines 15; $12\frac{1}{4} \times 6\frac{3}{4}$; $8\frac{1}{4} \times 3\frac{3}{4}$.

ترجمة عدة الداعي

TARJUMAH-I-'IDDAT-UD-DÂ'Î.

A book of breviaries or collection of prayers and invocations suitable for all occasions and occurrences in life, based on the Qurân, Ḥadīṣ, and sayings of the Imâms and holy men, translated from the Arabic work عدة الداعي of Abul 'Abbâs Aḥmad bin Fahd ul-Hillî by Naṣîr-ud-Dîn Muḥammad bin 'Abd-ul-Karîm ul-Anṣârî نصير الدين محمد بن عبد الكريم الانصارى at the desire of Qarâq Khân, a noble of Shâh Ismâ'il Safawî I (A.H. 907-930 = A.D. 1502-1524).

There is some confusion regarding the date of death of Aḥmad bin Fahd, the author of the Arabic original. Ahlwardt, Brockelmann and several others place the author's death in A.H. 627 = A.D. 1229; while the authors of the Raudât-ul-Jannât, the Kashf-ul-Hujub and others fix his death in A.H. 841 = A.D. 1437. Their view is supported by a statement in the colophon of the present copy, where it is said that Aḥmad bin Fahd completed the work on the 26th of Shawwâl A.H. 801 = A.D. 1398.

Beginning:—

بسم الله الرحمن الرحيم و منك الاستعانة فى التميم يا كريم و يا رحيم -
جواهر شكر و سپاس نثار معبودى النح *

The translation is mentioned in Kashf-ul-Hujub, p. 117.

Written in beautiful bold Naskh within gold and coloured-ruled borders with a beautifully illuminated head-piece and a sumptuously decorated double page 'Unwân.

The MS. is not dated, but a note on fol. 1^a (partly pasted over) bears the date A.H. 1076. The copy is pasted over with thick patches in many places.

No. 192.

fol. 78; lines 17; size 9×6 ; $6\frac{1}{2} \times 3\frac{3}{4}$.

خزانة الاسرار

KHIZÂNAT-UL-ASRÂR.

A work on the peculiarities and supernatural power of particular verses of the Qurân and the twenty-eight letters of the

alphabet, and of certain special prayers and invocations, by Ibn-i-Bahâ-ud-Dîn 'Alî Mazhar-ud-Dîn Muḥammad ul-Qârî ابن بهاء الدين علي مظهر الدين محمد القاري.

Beginning :—

الحمد لله الذي انزل القرآن على عبده ليكون للعالمين *

We learn from the preface that in A.H. 916 = A.D. 1510 Maulânâ 'Abd-ul-'Alî bin Muḥammad Ḥusayn wrote a work on this subject in Persian which, as a matter of fact, he translated from several Arabic works; but as it was void of any systematic order of the Qur'anic verses, the present author wrote this work A.H. 962 = A.D. 1554, arranging the verses in the order in which they stand in the Qur'ân with descriptions of the peculiarities and the supernatural power of each of them. It is divided into twenty chapters, described in the beginning. The copy is defective towards the end and breaks off in the middle of the last chapter. There are several lacunae in consequence of a large number of folios missing from the copy.

Written in a learned Nasta'liq with rubrications. Additions and emendations are frequently found on the margins.

The copy is worm-eaten but the text is not affected.

Not dated, apparently 17th century.

No. 193.

fol. 131; lines 11; size $6\frac{3}{4} \times 4\frac{1}{4}$; 4×2 .

آداب عبَّاسی

ÂDÂB-I-'ABBÂSÎ.

A rhetorical treatise, translated from Bahâ-ud-Dîn 'Âmilî's (d. A.H. 1030 or 1031 = A.D. 1620 or 1621) "Miftâh-ul-Falâh," relating to the special invocations and prayers, in addition to the usual daily worship, with definite and regular forms, distinctly fixed for the several hours of the day and night.

Translator: Şadr-ud-Dîn Muḥammad of Tabriz صدر الدين محمد تبریزی.

Beginning :—

تقدیس و تسبیح پادشاه قادریا کہ خلص عبادتش *

It is divided into the following six chapters :—

باب اول در بیان آنچه از طلوع صبح صادق تا طلوع آفتاب بجا
باید آورد fol. 3b.

- باب دریم در بیان آنچه از طلوع آفتاب تا وقت ظهر بجایاید آورد. fol. 51^a.
 باب سیوم در بیان آنچه از وقت زوال آفتاب که ظهر است تا وقت
 فرو رفتن آفتاب بجایاید آورد. fol. 63^a.
 باب چهارم در بیان آنچه از فرو رفتن آفتاب تا وقت خواب بجای
 باید آورد. fol. 81^a.
 باب پنجم در بیان آنچه میان وقت خواب تا نصف شب بجای
 باید آورد. fol. 95^b.
 باب ششم در بیان آنچه از نصف شب تا طلوع فجر بجای باید
 آورد. fol. 103^a.

Written in minute Naskh within gold and coloured-ruled borders with an illuminated head-piece with scanty notes on the margins.

Dated Sha'bân. A space for the year in which the transcription was made is left blank. Apparently 17th century.

Scribe: شیخ عبد الله—.

No. 194.

fol. 181; lines 16; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

ترجمه مفتاح الفلاح

TARJUMAH-I-MIFTÂḤ-UL-FALÂḤ.

Another Persian translation of Bahâ-ud-Dîn's same Miftâḥ-ul-Falâḥ, by Jamâl-ud-Dîn Muhammad bin Husayn Khwânsârî جمال الدین محمد بن حسین خوانساری, who dedicated it to Shâh Safi of Persia (A.H. 1038-1052 = A.D. 1629-1642).

Beginning:—

مفتاح فلاح دنیا و عقبی و مقدمه نجات آخرت و اولی الخ *

In the preface the translator says that besides the translation he has given on the margins notes and explanations (with which the present copy is full) of the difficult passages used in the text.

The translation, which follows the text, is written in red. The marginal notes and explanations are written in small Naskh.

Written in fair Naskh.

Not dated, apparently 18th century.

No. 195.

fol. 353 ; lines 10 ; size $7\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

مصباح العابدین

MIṢBĀḤ-UL-‘ĀBIDĪN.

A work on the duty of special and extraordinary invocations and prayers, for different months in addition to the usual daily worship, with definite and regular forms fixed for the several hours of the day and night, by Zayn-ul-‘Ābidīn زين العابدين, dedicated to Shāh Ṣafī of Persia (A.H. 1038-1052 = A.D. 1629-1642).

Beginning :—

* حمد و سپاس پروردگارِ اِبراهیم که بندگی و پرستش اوست *

It is divided into a Muqaddimah (fol. 3^a), twelve Maṭlābs, devoted to the twelve months of the year (fol. 16^a), and a Khātimah (fol. 309^b).

Foll. 1^a-335^b contain similar prayers and invocations.

Written in fair Naskh within coloured-ruled borders with rubrication and a faded head-piece. The margins are worm-eaten.

Not dated, apparently 19th century.

No. 196.

fol. 75 ; lines 13 ; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

کتاب الاوراد

KITĀB-UL-AURĀD.

A collection of prayers and innovations, attributed, in an endorsement on a fly-leaf at the beginning, to the celebrated saint and scholar Shaykh ‘Abd-ul-Ḥaqq Dihlawī شیخ عبد الحق دهلوی (d. A.H. 1052 = A.D. 1642).

Beginning :—

* چوں وعده رفته بود که بعضی از اوراد اعمال بنویسد *

A very neat copy. Written in clear Nasta’liq. The Arabic texts are written in large Naskh.

Dated 13th Ramaḍān, A.H. 1289.

Scribe :— ارادت علی بوهاری.

The original work is followed by an Arabic tract (fol. 57^b-75^b) on the Muhammadan Law of Inheritance extracted from other works.

Beginning:—

الحمد لله رب العالمين حمد الشاكرين *

Written in careless Naskh by Sayyid Ṣadr-ud-Dīn Aḥmad of Būhār.

No. 197.

fol. 199; lines 16; size $10 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

منهاج الفلاح

MINHÂJ-UL-FALÂḤ.

A selection of prayers and invocations suitable to all occasions and occurrences in life, with special references to those that are connected with ablution, purification and daily prayer, by 'Alī bin Shāh Maḥmūd ul-Bāfiqī علي بن شاه محمود بانقي.

Beginning:—

الحمد لله الذي دلَّ عباده على الطاعات *

It is divided into a Muqaddimah, ten Bābs, and a Khâtimah.

A good copy. Written in clear Naskh within gold and coloured-ruled borders with rubrications. The Arabic texts are written with vowels.

Dated 14th Shawwâl, A.H. 1061.

Scribe:—محمد مؤمن ابن حيدر محمد المشهدي.

No. 198.

fol. 283; lines 16; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

زاد المعاد

ZÂD-UL-MA'ÂD.

A work on prayers, religious rites and pious observances on ordinary and special days, based on the precepts and sayings of the Imāms, by the well-known Shī'ah doctor Muḥammad Bâqir bin Muḥammad Taqī Majlisī محمد باقر بن محمد تقي مجلسي (d. A.H. 1110 = A.D. 1698), who extracted it, A.H. 1105 = A.D. 1693, from his larger work بحار الانوار.

Beginning:—

الحمد لله الذي جعل العبادة وسيلة لليل السعادة الخ *

This work, divided into fourteen chapters and a Khâtimah, has been lithographed in Teherân, A.H. 1244.

Written in fair Naskh.

The text of the prayers is given with all the vowels.

An autograph copy, dated. Işfahân. Ramađân, A.H. 1107.

No. 199.

fol. 20; lines 9; size $9 \times 5\frac{1}{2}$; $4\frac{1}{2} \times 1\frac{1}{2}$.

A very beautiful but defective copy of a Shi'ah treatise on prayers and on the mysterious influence and effect of special dates in the several months, the separate days of the week and eclipses, based on the sayings of the Imâms, by the same Muhammad Bâqir bin Muḥammad Taqî محمد باقر بن محمد تقی who died in A.H. 1110 = A.D. 1698.

Beginning:—

الحمد لله رب العالمين ... اما بعد چنین گوید احقر عباد الله محمد

باقر ابن محمد تقی *

Folios are missing after fol. 1, 3, and 11.

Written in beautiful clear Nasta'liq on gold-sprinkled papers within gold-ruled borders with an illuminated head-piece.

The original folios have been mounted on new margins.

Dated Thursday morning, 17th Rabi' I., A.H. 1133.

Scribe:—محمد شاه زنجانى.

No. 200.

fol. 311; lines 14; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

A defective copy of a detailed work dealing with certain prayers and innovations for special occasions and occurrences in life, with some rules and regulations to be observed in the performance of religious and other duties, from the Shi'ite standpoint.

The copy is defective at both ends and the folios at the beginning are hopelessly confused. The name of the author, the title of the work and the number of chapters cannot therefore be ascertained.

It opens abruptly thus with the last six lines of Chapter XI:

الحمد لله الذي وابن حرر: يست باب دوازدهم در نکته‌های نوادر این کتاب که واقعست در هر باب: after which Chapter XII begins thus: مشتمل بر هفت فصل This chapter breaks off on fol. 10^b and is followed by the latter portion of Chapter I on fol. 11^a. Chapter II

begins on fol. 26^b; III, on fol. 35^b; IV on fol. 42^b; V on fol. 50^a; VI on fol. 59^b; VII on fol. 77^a; VIII on fol. 112^b; IX on fol. 142^a; X on fol. 164^b; XI on fol. 254^b. The MS. breaks off in the middle of the fourth section of the eleventh chapter with the following words:—

بسم الله الذي خلق النور من نور و انزل النور على الطور في كتاب

مسطور *

The author frequently quotes *لا يحضره الفقيه* كتاب and *كتاب من لا يحضره الفقيه* as his authorities.

Written in fair Naskh within gold and coloured-ruled borders with the headings in red, and occasional marginal notes. The original folios have been mounted on new margins.

Not dated, apparently 18th century.

No. 201.

fol. 115; lines 8-11; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$.

رسالة ادعية

RISÂLAH-I-AD'ITYAH.

A collection of invocations and prayers for special occasions and occurrences in life.

Beginning:—

هو الله الذي لا اله الا هو عالم الغيب و الشهادة *

The Arabic portions are written in clear bold Naskh.

Not dated, apparently 19th century.

The folios of the MS. are hopelessly rotten and separated from the original binding.

No. 202.

fol. 102; lines 7-13; size $7\frac{1}{2} \times 5$; 5×3 .

Another collection of similar prayers and invocations.

Beginning:—

اللهم ما صليت من صلوة فعلى النعم *

Written in ordinary Naskh and careless Nasta'liq.

Not dated, apparently 19th century.

No. 203.

fol. 91; lines 9-11; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$.

رسالہ ادنیہ

RISÂLAH-I-AD'YAH.

Another collection of prayers and invocations with selections from the Qurân, Hadîs, etc., suitable to all daily occasions, with explanations in Persian and Urdû.

Beginning:—

سورۃ فاتحہ کی نازل ہونیکا سبب مولانا یعقوب چرخي نے الھ *

Written in ordinary Naskh and Indian Ta'liq with occasional rubrics.

Not dated, apparently 19th century.

The latter part of the MS. is badly worm-eaten and damaged.

No. 204.

fol. 56; lines 9-13; size $6\frac{1}{4} \times 4$; $4\frac{1}{2} \times 2\frac{1}{2}$.

A similar collection of prayers and invocations.

Beginning:—

نکمدہ و نصلي علی رسولہ سيدنا و مولانا الھ *

Written in fair Naskh and careless Ta'liq.

Not dated, apparently 19th century.

The MS. is in a damaged condition.

No. 205.

fol. 89; lines 11-13; size $7 \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

A treatise containing some prayers and invocations, and treating of the peculiarities and influence of certain passages and letters in the Qurân, with a number of questions on religious subjects with answers.

Beginning:—

چون شب چہار شنبہ در آید *

Written in careless Naskh and Indian Ta'liq.

Not dated, apparently 19th century.

Some folios at the beginning of the copy are worm-eaten and damaged.

No. 206.

fol. 37; lines 13; size $7\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{3}{4} \times 3$.

A treatise on the peculiarities and the wonderful effects of some of the well-known prayers such as دعای سیفی - ودعای حزب البکر etc., and the various ways of their usage.

Beginning:—

طریق (و) خامیت حزب البکر اول آنست اگر نوشته در بازو خود
به بندد الخ *

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

A note on the fly-leaf by Sayyid Šadr-ud-Dīn Aḥmad bin Sayyid Karīm-ud-Dīn of Būhār, dated A.H. 1278, records the price of the copy as eight annas.

V. ARTS AND SCIENCES.

(1) Philosophy.

No. 207.

fol. 179; lines 17; size $10 \times 6\frac{1}{4}$; 7×4 .

ترجمہ مجمل الحکمة

TARJUMAH-I-MUJMAL-UL-HIKMAT.

An old and valuable copy of a philosophical encyclopaedia, which, according to the preface, was translated into Parsi Darī from a work entitled Mujmal-ul-Hikmat.

Beginning:—

سپاس و ستایش آن خدائی را که واجب الوجود است و هرچه
جزو است ممکن الوجود است و هرچه ممکن الوجود است کردۀ اوست *

The work has been lithographed in Bombay, A.H. 1304, under the title of ترجمہ رسائل اخوان الصفا و خلاص المروت و النوا.

Dr. Ethé (Bodl. Lib. Catalogue, No. 1492), who in agreement with Flügel (i. pp. 42 and 43) calls the work Mujmal-ul-Hikmat, gives us to understand that it is an abridgement of the famous Risālah-i-Ikhwān-uṣ-Ṣafā, usually styled simply Ikhwān-uṣ-Ṣafā, in Persian translation, made by a man of Kḥurāsān, and dedicated to Timūr. The particulars furnished by the present copy are as follows:—In the preface the author says that there was no book

in Persian dealing with the different branches of the science, viz. Mathematics, Logic, Metaphysics and Physics, except the *Dānish Nāmāh* (see No. 215), the style of which was difficult and the subject matter of which was for the greater part represented by signs and symbols. He then names another book, viz. *Mujmal-ul-Hikmat* مجمل الحکمة, which was a compendium of the different branches of science, but which, like the former, was not free from symbols, and contained also a good many redundances. The author then proceeds to say that in one or two places he saw that this book, i.e. the *Mujmal*, was translated into Persian, but that the symbols and the redundances were exactly maintained. He was then asked (the name of the person is not given) to translate it into *Parsi Darī*, and at the same time to remove the symbols and the redundances. Hence the present production. The dedication to *Timūr* (who reigned A.H. 771-807 = A.D. 1370-1345), found in the Berlin copy No. 91 and the Bodl. copy, is not given in this copy. The following quotations from the beginning (fol. 2^b) will give the particulars of the work as well as an idea of the archaic forms of the language and the spelling:--

و بعد از ایشان درون خدای تعالی بر فیلسوفان و حکیمان خدا شناس
 باز کی خداوند قیاس اند و حل کنند مشکلا اند و نماینده راه راست اند
 و درون بر همکنان باز و بر جان امام و باکن اما بعد ازین بدانند کی کتابها
 بسیار است و بیشتر بلغت تازی است و اندکی بلغت فارسی است
 و دران کتابها هیچ حظی نیست مانند سرود اختران و کتاب نام بار خدا
 و مرزبان نامه و انچه بدین ماند و ما هیچ کتاب نیافتیم از انچه در حکمت بکار
 اید کی از ریاضی و منطقی و طبیعی و الهی جمله در وی باشد مگردانش
 نامه و آن بلفظی سخت مشکست و بیشتر اشارات است و بعضی رمز
 است و کتاب مجمل الحکمة مجموعه است و لیکن همچنین مرموز است
 و دران حشو بسیار است و ما یک دو جای دیدیم کی این کتاب را ببارسی
 نقل کرده بودند و همچنان مرموز گذاشته و حشو بجای مانده بس چنین
 اتفاق افتاد کی این ضعیف را فرمودند کی این کتاب را ببارسی دري نقل
 کند هرچه حشوست ازو دور کند و هرچه مرموز است اشکلا کند و از حد
 رمز تصریح کند ما فرمانرا بیدش گرفتیم تا فرمان برداری توفیق بار آورد *

Hāj. Khal. V., p. 406, while noticing the work *Mujmal-ul-Hikmat*, remarks that it is a Persian work on Mathematics, Logic, Metaphysics and Physics, written mostly in symbols, from which

selections were made by a man (of *Khurâsân*), who removed the symbols and the redundances and based the said selections on the treatises of the *Ikhwân-uṣ-Ṣafâ* رسائل اخوان الصفا. By these treatises Hâj. *Khal.* evidently meant the well-known philosophical encyclopaedia, entitled *Ikhwân-uṣ-Ṣafâ wa Khallân-ul-Wafâ*, which consists of fifty-one treatises.

A note on fol. 1^a of the MS., written in a somewhat later hand, says—“(this book is) from the *Bahr-ul-Muḥit* of the *Ikhwân-i-Ṣafâ*, entitled *Khallân-i-Wafâ*, of Imâm Majrîṭi-ul-Maġribî,” that is to say, al-Majrîṭi’s (d. A.H. 395 = A.D. 1004) Spanish recension of the *Ikhwân-uṣ-Ṣafâ*. The note runs thus:—

از کتاب بحرالمحیط اخوان صفا نام زد خلیل وفا امام مجرطی
المغربی *

The synopsis of the treatises of this translation is as follows:—

1. The first treatise of Qism I, fol. 3^a. Arithmetic.

خلاصه رساله اول در اریتماتیکی از جمله بنجاه و یک رساله که معروفست
باخوان الصفا و خلیل الوفا در تهذیب نفس و مکالم اخلاق *

It is to be noticed that the words from *از جمله* to *مکالم اخلاق* are invariably repeated in all the subsequent chapters or treatises.

2. The second treatise of Qism I, on Mathematics, fol. 11^a. Introduction to Geometry.

خلاصه رساله دوم از قسم اول از ریاضیات در مدخلی مختصر از علم
هندسه ... الخ *

3. The third treatise of Qism I on Mathematics, fol. 15^b. Introduction to Astronomy.

خلاصه رساله سئوم از قسم اول از ریاضیات در مدخلی مختصر
از نجوم ... الخ *

4. Music, on fol. 25^a.

در مختصری از موسیقی از جمله ... الخ *

The number of the treatise is not given.

5. The fifth treatise of Qism I, fol. 33^a. Geography.

خلاصه رساله پنجم از قسم اول از ریاضیات در جغرافیه ... الخ *

6. The sixth treatise of Qism I, fol. 39^a. Numerical relations.

خلاصه رساله ششم از قسم اول از ریاضیات در نسبت عدد هندسی
(هندسی) ... الخ *

7. The seventh treatise of Qism I, fol. 42^a. Theoretical Sciences.

* خلاصه رساله هفتم از قسم اول از ریاضیات در صنایع علمی ... الخ

8. The eighth treatise of Qism I, fol. 44^b. Practical sciences or Arts.

* خلاصه رساله هشتم از قسم اول از ریاضیات در صنایع عملی ... الخ

9. The ninth treatise of Qism I, fol. 46^a. Creation of man.

* خلاصه رساله نهم از قسم اول از ریاضیات در خلقت بنی آدم ... الخ

10. The tenth treatise of Qism I, fol. 49^a. Logic.

* خلاصه رساله دهم از قسم اول در ایساغوجی از منطق ... الخ

11. The eleventh treatise of Qism I, fol. 52^b. The Categories.

* خلاصه رساله یازدهم از قسم اول از ریاضیات در قاطیغوراس از منطق ... الخ

12. The twelfth treatise of Qism I, fol. 55^a. Hermeneutica.

* خلاصه رساله دوازدهم از قسم اول از ریاضیات در ارمینیس از منطق ... الخ

13. The thirteenth treatise of Qism I, fol. 57^b. Analytica Priora.

* خلاصه رساله سیزدهم از ریاضیات انولوطیقا اولی در منطق ... الخ

14. The fourteenth treatise of Qism I, fol. 60^a. Analytica Posteriora.

* خلاصه رساله چهاردهم از قسم اول از ریاضیات انولوطیقا دوم از منطق ... الخ

15. The first treatise of Qism II, or Physica, treating of matter and form, fol. 62^b.

* خلاصه رساله اول در طبیعیات از قسم دوم در هیولی و صورت ... الخ

16. The second treatise of Qism II., on heaven, the universe and the spheres, fol. 67^a.

* خلاصه رساله دوم از طبیعیات از قسم دوم در سما و عالم از ... الخ

17. The third treatise of Qism II, on existence and decay, of the elements, fol 71^b.

* خلاصه رساله سوم از طبیعیات از قسم دوم در کون و فساد از جمله ... الخ

18. The fourth treatise of Qism II. On Meteorology, fol. 73^b.

* خلاصه رساله چهارم از طبیعیات از قسم دوم در آثار علوی از جمله ... الخ

19. The fifth treatise of Qism II. On Mineralogy, fol. 76^a.

خلاصه رسالهٔ پنجم از قسم دوم از طبیعیات در تکوین معادن از جمله ... الخ *

20. The sixth treatise of Qism II. On nature and its activity, fol. 80^a.

خلاصه رسالهٔ ششم از قسم دوم از طبیعیات در ماهیت طبیعت از جمله ... الخ *

21. The seventh treatise of Qism II. Botanic, fol. 83^b.

خلاصه رسالهٔ هفتم از قسم دوم از طبیعیات در تکوین نبات از جمله الخ *

22. The eighth treatise of Qism II. On the composition of man's body, fol. 85^a.

خلاصه رسالهٔ هشتم از قسم دوم از طبیعیات در ترکیب جسد از جمله الخ *

23. The ninth treatise of Qism II. On sensual perception, fol. 90^a.

خلاصه رسالهٔ نهم از قسم دوم از طبیعیات در حاس و محسوس از جمله الخ *

24. The tenth treatise of Qism II. On the human embryo, fol. 94^a.

خلاصه رسالهٔ دهم از قسم دوم از طبیعیات در مسقط نطفه از جمله الخ *

25. The eleventh treatise of Qism II. On Man as Microcosm, fol. 102^a.

خلاصه رسالهٔ یازدهم از قسم دوم از طبیعیات در انک مردم عالم کوچک اند از جمله الخ *

26. The twelfth treatise of Qism II. Growth of the individual soul, fol. 103^b.

خلاصه رسالهٔ سیزدهم از قسم دوم از طبیعیات در احوال نفس جزئی بعد از مرک و شرح آن از جمله الخ *

27. The thirteenth treatise of Qism II. Limits of human knowledge, fol. 107^b.

خلاصه رسالهٔ سیزدهم از قسم دوم از طبیعیات در بیان طاقت داشتن مردم دانش را و جمع کردن علمها از جمله ... الخ *

28. The fourteenth treatise of Qism II. On Death, fol. 110^b.

خلاصه رسالهٔ چهاردهم از قسم دوم از طبیعیات در حکمت مرک از جمله الخ *

29. The fifteenth treatise of Qism II. Pain and pleasure, fol. 113^a.

خلاصه رساله بانزدهم از قسم دؤم از طبیعیات در بیان آلام و لذت از جمله اله *

30. The sixteenth treatise of Qism II. Diversity of speech, fol. 116^b.

خلاصه رساله شانزدهم از قسم دؤم از طبیعیات در اختلاف لغات از جمله اله *

31. The first treatise of Qism III. The theory of Pythagoras as to the origin of beings, fol. 118^a.

خلاصه رساله اول از قسم سؤم از عقلیات در مبادی عقل برای

فیثاغورس حکیم از جمله اله *

32. The second treatise of Qism III. On the rational origins according to all philosophers, fol. 120^b.

خلاصه رساله دؤم از قسم سؤم از عقلیات هم در ذکر مبادی عقل برای

جمله حکما از جمله اله *

33. The third treatise of Qism III. On the Macrocosm, fol. 121^b.

خلاصه رساله سؤم از عقلیات در انک عالم حیوان بزرک است از جمله اله *

34. The fourth treatise of Qism III. On reason and its object, fol. 124^a.

خلاصه رساله چهارم از قسم سؤم از عقلیات در عقل و معقول از جمله اله *

35. The fifth treatise of Qism III. Orbits and revolutions of the stars, fol. 128^b.

خلاصه رساله پنجم از قسم سؤم از عقلیات در ادوار و احوار از جمله اله *

36. The sixth treatise of Qism III. On Love, fol. 136^a.

خلاصه رساله ششم از قسم سؤم از عقلیات در درجه عشق از جمله اله *

37. The seventh treatise of Qism III. On Resurrection, fol. 139^b.

خلاصه رساله هفتم از عقلیات در قیامت و بعث و نشور و آخرت

از جمله اله *

38. The eighth treatise of Qism III. On various kinds of motion, fol. 144^a.

خلاصه رساله هشتم از قسم سؤم از عقلیات در حرکتها از جمله اله *

39. The ninth treatise of Qism III. Cause and effect, fol. 145^a.

خلاصه رساله نهم از قسم سوم از عقلیات در علت و معلول از جمله الخ *

40. The tenth treatise of Qism III. Definitions, fol. 149^b.

خلاصه رساله دهم از قسم سوم از عقلیات در حدود و رسوم از جمله الخ *

41. All the eleven treatises of Qism IV, or Metaphysics, on doctrines and religions, in the Arabic original, have been treated here in one treatise, divided into ten sections فصل to be found respectively on foll. 160^a; 164^a; 169^b; 170^b; 172^b; 173^b; 175^b; 177^a; 178^b; 179^b.

قسم چهارم که جمعی رسائل الهیات است در یک رساله درج گردیده
فصل از جمله الخ *

The MS. breaks off in the middle portion of the last section with the following words:—

آنچه ندانستم نکفتم و هرچه مدح و ذم و مناظره و خلاف بود

but the concluding portion has been supplied on the lower margin by a later hand in a small Nasta'liq.

The divisions of the work are not enumerated anywhere by the translator, but from the contents described above it would appear that it is divided into four Qisms, the first of which comprises fourteen treatises; the second, sixteen treatises; the third, ten treatises; and the fourth, ten sections.

The first folio has been supplied in a later hand. The MS. is written in large Naskh on thick creamy papers. The text presents many antiquated forms, such as ذ for د, انک and انج for آنکه and آنچه. The copy has been collated and emended throughout and the words بلغ المقابله or simply بلغ are frequently found on the margins of the copy. The headings are written in red throughout. The MS. is in good condition but some of the folios are loosened or detached from the original binding.

Not dated, apparently 15th century.

(2) Ethics and Politics.

No. 208.

fol. 201; lines 15; size $7 \times 4\frac{1}{4}$; $4\frac{3}{4} \times 2\frac{1}{4}$.

اخلاق ناصری

AKHLÂQ-I-NÂŞIRÎ.

The famous work on ethics or practical philosophy, by the great philosopher and astronomer Naşir-ud-Dîn Muḥammad bin

Muḥammad bin Hasan-ut-Ṭūsī نصير الدين محمد بن محمد بن حسن الطوسي (born A.H. 597 = A.D. 1201 and died A.H. 672 = A.D. 1274), who based it on Ibn-i-Miskāwayh's (d. A.H. 421 = A.D. 1030) Arabic work تهذيب الاخلاق or تطهارة النفس.

There exist two prefaces to this work—an earlier one, with a dedication to Nāṣir-ud-Din of Quhistān; and a later one, found exclusively in the usual copies, where he withdraws his former praises of the “unbelievers” and requests the owners of the first edition to cancel the former preface. Only two copies of the work, containing the earlier preface, were hitherto known, viz. one of the copies in the Brit. Mus. (see Rieu ii, p. 856^b) and another in the Camb Univ. Lib. (Add. 308). This copy, like them, contains both the prefaces. The earlier one begins on fol. 1^b :—

حمد بیعد و مدح بیعد لایق حضرت عزت مالک الملکی بود که بعد
از آنکه شخصی را که در نظر ظاهر هم از جنس انس است مصدر رحمت
و مظهر معرفت خود گردانید الخ *

The later begins on fol. 3^a.

حمد بیعد و مدح بیعد لایق حضرت مالک الملکی باشد که همچنانکه
در بدو فطرت اولی الخ *

Editions :—Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865.

The value of the present copy is further enhanced by learned annotations on the margins throughout.

Written in learned minute Nasta'liq within gold coloured-ruled borders with an illuminated head-piece.

Dated Lahore, the 9th Rabi' II., A.H. 1098, the 30th year of 'Ālamgir's reign.

No. 209.

fol. 47; lines 15; size 9×6; 5½×3½.

سراج المنیر

SIRĀJ-UL-MUNĪR.

An ethical work, treating of good moral character, modesty, meekness, justice, patience, liberality and other virtues, and of passions and vices, illustrated by the precepts of the prophet and by anecdotes, chiefly relating to prophets and saints, by an author, who calls himself in the epilogue, fol. 46^b, ابن شمس الدین محمد. محمد شریف. According to a statement on the same folio the

author completed the work at the end of the Rabi' I., on Friday, A.H. 1030 = A.D. 1620.

Beginning:—

سپاس و ستایش مرکریمی را که حله خلدش زیورست زبند
و رشحه محبتش کوهریست ارزنده الع *

\ The work is written in a beautiful ornate prose, intermixed with verses, and is divided into twenty sections called *لمعه*, a table of which is given in the preface, fol. 2^b.

A beautiful copy, written in a beautiful minute Nasta'liq within gold-ruled borders with an illuminated head-piece and a double-page 'unwân with floral decorations in gold on the margins.

Dated, Rajab, A.H. 1118.

Scribe:—عباد الله محمد طاهر التبریزی.

A note on fol. 1^a by one Mirzâ Muhammad, entitled *Âqâ Mirzâ*, followed by his seal (partly obliterated) says that the MS. belonged to him.

The MS. has been repaired in some places. Another note by one Mumtâz 'Alî, whose several seals appear in the copy, says that he made a gift of this MS. to his son Mirzâ 'Abd Ullah.

No. 210.

fol. 178; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times$.

جُنگِ قطب شاهی

JUNG-I-QUTUB SHÂHÎ.

A work, partly of ethical, partly of theological and paraenetical content, based upon the practices and precepts of the prophet, the Imâms and other holy men, by an anonymous author, who wrote it for 'Abd Ullah Qutub Shâh of Golconda (A.H. 1020-1083 = A.D. 1611-1672).

Beginning:—

ابتدای کلام بنام خداوندی سزا ست که ابتدای هر چیز ازوست *

The title of the work is not given in the text, but in an endorsement it is called *جُنگِ قطب شاهی*. We learn from the preface that prior to the present composition the author, at the desire of his royal master, compiled a work consisting of selections from the *تاریخ الحکما*. As this book received the appreciation of the king, the author made up his mind to write a supplement

to it, basing the same on reliable works, such as - كشف الغمہ - بحار العلوم - مکارم الاخلاق - اخوان الصفا - ربيع الابرار etc. Hence the composition. He then presented it to his royal master through Mir Muḥammad Sa'id Jumlat-ul-Mulk.

The work consists of a Muqaddimah, a few chapters, and a Khâtimah, as follows:—

- fol. 2^a. مقدمه در تعريف علم و مذمت جهل
 باب اول در دعا و ذکر و حمام و مسواک fol. 4^b.
 باب دوم در دوستي و دشمني و صداقت و محبت fol. 16^b.
 باب سيوم در معاشرت با مردم و سلوک با اهل مدینه (مرتبه ؟)
 و منزل fol. 27^b.
 باب چهارم در عفو و عقوبت و توبه و عذر پذيرفتن و غيرها fol. 49^b.
 باب پنجم در صبر و شکر fol. 60^b.
 باب ششم فی العدل و الانصاف و الظلم و الاعتناف fol. 69^a.
 خاتمه در بيان معنی لفظي چند که حضرت رسول رب العالمين
 صلی الله عليه و آله بطريق نصيحت عايلان امت را بآن
 هدايت نموده fol. 176^b.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

* Dated A.H. 1061.

No. 211.

fol. 240; lines 22; size $11 \times 5\frac{3}{4}$; $8 \times 3\frac{1}{2}$.

ابواب الجنان

ABWÂB-UL-JINÂN.

The first Bâb or volume of the well-known collection of ethical and paraenetic orations, based on the Qurân and the moral precepts of the Imâms, by Mirzâ Muḥammad Rafi' Wâ'iz Qazwîni who died about A.H. 1105 = A.D. 1694.

Beginning:—

بهترین مقالیکه سرخیل کاروان فنون مکاورات تواند بود الخ *

According to the concluding lines the entire work was to comprise eight Bâbs, but only two seem to be extant. See Bodl. Lib. No. 1144, where the contents of the two Bâbs are described. Lithographed, Tehran, A.H. 1274, and Lucknow, A.D. 1868.

Written in neat Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Dated 21st Rabi' I., A.H. 1247.

No. 212.

fol. 202; lines 15; size $11\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

گلشن خرد

GULSHAN-I-KHIRAD.

A fragment of a large ethical work, dealing with all the various branches of moral and political philosophy; the different physiognomical and religious subjects; good moral advice; short anecdotes, illustrating the ethical aspect of prominent virtues and vices; etc.

The copy is defective at both ends and wrongly endorsed as ملفوظات خواجہ حسن دہلوی. In a passage on fol. 200^a the author incidentally gives his *nom-de-plume* as باسطی and calls the work گلشن خرد, which, he says, he wrote for his cousin also his pupil, سید واحد علی ولد سید فضل علی ابن سید فرخ علی واسطی. On fol. 1^a is found an illuminated head-piece followed by an astronomical table, and the text opens abruptly on fol. 1^b with the following concluding lines of a preceding chapter روش:—

چون صفات هریک الواح دریافته شد می باید که قوت و ضعف
هریک از بروج دریافته بروقت ضرورت - الخ *

Then follows a chapter, called here روش چهارم or the fourth chapter?—

روش چهارم در ادراک ماهیت ملازمان حقیقت کوش و در دریافتن
کیفیت مصاحبت صاحبان ارادت هوش *

The following chapter, on fol. 29^a, is called the second *Rawish* and runs thus:—

روش دوم در آئین خسروانی و قوانین جهانبنانی *

Fol. 98^b. The third chapter:—

روش سیم در دفع دشمنان صعب رو و معاندان زشت خو *

Then follows the fifth chapter, fol. 136^b:—

روش پنجم در تقرب و تعین نائبان دیانت و امانت مآب *

The sixth chapter begins on fol. 171^a :—

روش ششم در میانست نفس اماره و اجتناب از دنیای غداره •

The MS. breaks off thus :—

دلا در ذکر حق خود را بآرا - سولی حق مجبوی

Written in ordinary bold Nasta'liq within coloured-ruled borders.

The chapters are written in red within modern and tasteless floral designs.

Not dated, apparently 19th century.

No. 213.

fol. 220 ; lines 15 ; size $9\frac{3}{4} \times 6$; $6 \times 3\frac{1}{2}$.

ذخیره الملوك

DAKHĪRAT-UL-MULŪK.

A very neat copy of the famous work on political ethics, and the rules of good government, by Amīr Sayyid 'Alī bin Shihāb ud-Dīn bin Mir Sayyid Muḥammad ul-Ḥusaynī, of Hamadān, امیر سید عالی بن شهاب الدین بن میر سید محمد الحسینی الهمدانی, especially known as the apostle of Kashmīr, which he entered A.H. 781 = A.D. 1379, with a train of seven hundred followers, and where he spent the last years of his life and died shortly after setting out on his return to Persia, on the 6th of Duḥijjah, A.H. 786 = A.D. 1384.

Beginning :—

حمد بسیار و ثنای بی شمار حضرت ملکی را که اسباب معاش سگان
خطه ملک دینوی را الخ •

Written in beautiful neat Nasta'liq within gold and coloured-ruled borders with an illuminated, now faded, head-piece.

Not dated, apparently 16th century.

A note at the end says that the MS. was collated in A.H. 1100.

A good copy. Casual emendations on the margins.

No. 214.

fol. 203 ; lines 17 ; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, written in legible Indian Ta'liq. The Arabic passages, written in larger Naskh, are over-

lined in red. The colophon says that the transcription was completed on the 19th of Jumâdâ I., in the fifth regnal year of Muḥammad Shâh 'Âlamgîr II, viz. A.H. 1135, at Murshidâbâd, in the time of Nawwâb Ja'far Khân Naṣîrî.

The copy once belonged to one Shaykh Muhibb Ullah, son of Shaykh 'Abd-ul-Laṭîf bin Shaykh Ḥabîb Qurayshî.

(3) Compendia of Science and Encyclopaedias.

No. 215.

fol. 129; lines 15; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

دانش نامه علایی

DÂNISH NÂMAH-I-'ALÂ'Î.

A compendious manual of the different branches of the philosophy of the ancients, by the celebrated Abû 'Alî ibn Sinâ ابو علي سینا (d. A.H. 428 = A.D. 1036), who wrote it in Pârsî Darî at the desire of the prince, who is designated in the preface as

عبد الدین علاء الدوله و نضر الملة و تاج الائمة ابو جعفر محمد بن و سمریار (دشمنزیار)

The prince of the Kākawayhid dynasty of Kurdistân was really called 'Alâ-ud-Daulah Abû Ja'far Muḥammad bin Dushmanziyâr, and surnamed Ibn-i-Kākawayh, or "uncle's son," because his father was the maternal uncle of a Buwayhide princess, who in the name of her son exercised sovereign power. 'Alâ-ud-Daulah obtained from her, A.H. 398 = A.D. 1007, possession of Isfahân and died A.H. 433 = A.D. 1041.

The work was edited after the author's death by his disciple 'Abd-ul-Wâhid ibn Muḥammad Jûzjânî who designates it by the title of Dânish Nâmah-i-'Alâ'î. It is however commonly known, as endorsed on fol. 1^a, under the name of حکمت علایی. Other titles by which the work is known are دانش نامه - کتاب العلایی.

Beginning:—

سپاس و ستایش مر خداوند آفریدگار بخشایندۀ خود را و درود بر پیغمبر
گزیدۀ وی محمد مصطفی و بر اهل بیت و یاران وی *

According to Rieu, ii. p. 433, 'Abd-ul-Wâhid added to the work a condensed translation in Pârsî Darî of the following treatises of Ibn-i-Sinâ:—an abridgment of Euclid, a treatise on astro-

nomical observations, another of music, and the arithmetical section of the "Shafâ."

In the preface (fol. 1^b-2^a), five sections are enumerated:—

یکی علم منطق دریم علم طبیعیات سیوم علم الهیات ...
چهارم علم موسیقی پنجم علم آنچه بیرون از طبیعت است

but the copy itself comprises the following two and a half sections:—

1. علم منطقیات (Logic), fol. 2^a.
2. علم برین or علم الهیات (Metaphysics), fol. 34^b.
3. علم زیرین or علم طبیعیات (Physics), fol. 95^b.

The last section breaks off in the middle with the following words:—

یا از هرچه آرزویش افتد ببندد

Written in ordinary Nasta'liq within gold and coloured-ruled borders with a gilded head-piece. The headings are written in red and blue.

Not dated, apparently 17th century.

No. 216.

fol. 296; lines 13; size 9×5 ; $5\frac{3}{4} \times 3$.

حدائق الانوار

HADÂ'IQ-UL-ANWÂR.

A rare, but quite modern, copy of an encyclopaedia of sciences, with its full title حدائق الانوار في حقائق الاسرار, by the famous Imâm Fakhr-ud-Dîn Muḥammad bin 'Umar ur-Râzî محمد بن عمر الرازی (d. A.H. 606 = A.D. 1209), who wrote it for Sulṭân 'Alâ-ud-Dîn Takashî (A.H. 596-617 = A.D. 1198-1220), the last but one of the Khwârazm Shâhî dynasty.

Beginning:—

الحمد لله الذي انشا ما بتصرفه و اكثر بتصرفه و شرفنا بتكليفه *

The work treats of the following sixty arts or sciences:—

1. علم الكلام 2. علم اصول الفقه 3. علم الجدل 4. علم الخلافات 5. علم علم 6. علم فرائض 7. علم الوصايا 8. علم تفسير 9. علم اسماء 10. علم علل القراءات 11. علم الادب 12. علم التواريخ 13. علم الرجال 14. علم المغازی 15. علم النحو 16. علم الفقه

علم 20. علم العروض 19. علم الامثال 18. علم الاشتقاق 17. التصريف
 24. علم المنطق 23. علم المعاني 22. علم بدائع الشعر 21. القوافي
 علم 28. علم الطب 27. علم الفراسة 26. علم التعبير 25. علم الطبيعيات
 علم 32. علم الاكسير 31. علم الخواص 30. علم الصيد 29. التشريح
 علم قلع الاثار 35. علم فلاحات 34. علم طلسمات 33. معرفة الجواهر
 40. علم المساحة 39. علم الهندسة 38. علم البوابة 37. علم البيطرة 36.
 علم 43. علم حساب القوافي 42. علم الآلات الحرب 41. علم الاثقال
 علم المناظرة 46. علم اعداد الوفق 45. علم الاثماتيقى 44. الجبر والمقابل
 51. علم الرمل 50. علم الاحكام 49. علم الهيئة 48. علم الموسيقى 47.
 علم الاخلاق 54. علم مقالات اهل العالم 53. علم الالهيات 52. علم الغرائب
 علم الدعوات 58. علم الآخرة 57. علم تدير المنزل 56. علم السياسات 55.
 علم الكلام الاصول الظاهرة 60. علم آداب الملوك 59.

A very full table of contents, with numbers indicating the pages, occupies 23 pages in the beginning of the copy.

Written in legible Indian Ta'liq.

Dated, Friday, 12th Pous, 1296 Bengali year.

A note at the end (fol. 293^b) says that the MS. was compared by Maulavis Ḥasib-ud-Dīn and Khādīm Ḥusayn.

A biographical sketch of the author, extracted from other works by the donor Maulavi Sayyid Ṣadr-ud-Dīn Aḥmad, occupies foll. 294^a-296^b.

No. 217.

fol. 328; lines 25; size $15 \times 10\frac{1}{2}$; 12×6 .

دُرّة التاج

DURRAT-UT-TÂJ.

The well-known vast encyclopaedia of philosophical sciences, by Qutb-ud-Dīn Maḥmūd bin Mas'ūd-ush-Shirāzī محمود الدين قطب الدين شیرازی, who was born in Shirāz, A.H. 634 = A.D. 1236 and died in Tabriz, A.H. 710 = A.D. 1310.

Beginning:—

* اگرچه بر ضمیر ارباب کیاست و خاطر اصحاب فراست پوشیده نماند

The full title of the work is دُرّة التاج لغرّة الدبّاج. It is divided into an Introduction (مقدمه), six Books (جمله), and an Appendix

(خاتمه) which are enumerated with all their sub-divisions, foll. 9^a-43^b. The present copy is defective towards the end. Its contents are as follows :—

Muqaddimah, on the advantages of knowledge, the real purport of sciences, and their divisions, in three Faṣls, each sub-divided into three اصل, fol. 9^a.

Jumlah I, on Logic, in seven Maqâlahs, fol. 43^b.

Jumlah II, on first philosophy, i.e. (نلسفہ اولی), in two branches (فن), each of which is sub-divided into seven Maqâlahs, fol. 101^b.

Jumlah III, on the lowest science, that is natural science (در علم اسفل کہ علم طبیعی است), in two فن, each again sub-divided into seven Maqâlahs, fol. 139^a.

Jumlah IV, on the middle science, that is Mathematics (در علم اوسط کہ علم ریاضی است), in four فن dealing with Euclid, *Almagest*, Arithmetic, and Music respectively, fol. 182^b.

Jumlah V, on the highest science, that is Metaphysics (در علم اعلی کہ علم الہی است) in two فن, each sub-divided into seven Maqâlahs, fol. 233^a.

In the remaining folios the headings are omitted throughout, but from a comparison with the following copy it is found that this copy breaks off in the middle of the First Quṭb of the *Khâtimah* immediately after the account of the نبوة. The last words found here are :—

او انگاہ گوید ای ملک اگر من صادقم درین دعوی چیزی بخلاف
عادت خود

corresponding with the last line on fol. 132^b of the following copy.

Written in clear bold Nasta'liq. Spaces for heading have been left blank towards the end of the copy.

Not dated, apparently 18th century.

No. 218.

fol. 336; lines 19; size $12 \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{3}{4}$.

THE SAME.

Another copy of the preceding work, comprising the Fifth Jumlah and the *Khâtimah*.

Beginning abruptly :—

..... و این جمله در فن است - فن اول در عقول و اثار ان در (عالم جسمانی و روحانی)

The *Khâtimah* begins on fol. 41^a.

Written in careless Indian Ta'liq with the headings in red.

Not dated, apparently 19th century.

No. 219.

fol. 233 ; lines 25 ; size $14\frac{3}{4} \times 9\frac{3}{4}$; $11\frac{1}{4} \times 6$.

نفائس الغنون

NAFÂ'IS-UL-FUNÛN.

The well-known encyclopaedia of science, with its full title *نفائس الغنون في عرائس العيون*, composed by Muḥammad bin Maḥmūd-ul-‘Āmulī, who left, besides the present work, commentaries upon the *Kulliyât* of the *Qânûn* of Ibn-i-Sinâ, upon the *Kulliyât* of the *Qânûn* of *Sharaf-ud-Dîn Îlâqî*, and upon the *Mukhtaṣar-fil-Uṣûl* of Ibn-i-Hâjib. According to various dates given in the beginning it would appear that the work was commenced in A.H. 735 = A.D. 1335 and not finished until A.H. 742 = A.D. 1342.

Beginning :—

حمد و ثنا و شکر بی انتها حضرت پادشاهی را که افکار انکیا و انتظار
عقلا النج •

The work is divided into two parts (*Qism*), treating respectively of the modern or Islamitic sciences (علوم اواخر) and of the ancient (علوم اوائل). The First *Qism* treats of eighty-five arts or sciences, in thirty-six *Fanns* or sections, classed under four categories (*Maqâlah*), which treat respectively of :—

- (1) The literary sciences (علوم ادبی).
- (2) The legal sciences (علوم شرعی).
- (3) The *Şûfî* sciences (علم تصوف و توابع).
- (4) The conversational sciences (علوم مکاشرات).

The Second *Qism* comprises the following five *Maqâlahs* :—

- (1) Practical philosophy (حکمت عملی).
- (2) Speculative philosophy (اصول حکمت نظری).
- (3) Mathematics (اصول ریاضی).

(4) Branches of physics (فرع طبعي).

(5) Branches of Mathematics (فرع رياضي).

The whole work is extant here in two volumes, bound separately. This MS., comprising the first volume, ends with the 10th Faṣl (در معالجه نفس) of the first Fann, of the First Maqālah, Qism II.

No. 220.

fol. 234 (234 to 468); lines and size same as above.

The continuation of the preceding copy, beginning with the first Faṣl (در سبب احتیاج بمنزل و معرفت ارکان) of the Second Fann of the First Maqālah, Qism II, and ends with the last Faṣl, i.e. the Fifth (در استخراج ضایر) of the 13th Fann of the Fifth Maqālah, Qism II.

The original work is followed by the following treatises:—

I. رساله تقویم, Risālah-i-Taqwīm, fol. 424^a. A compendious manual on the computation of the almanack, by an anonymous author, divided into twelve sections and a *Khātimah*.

Beginning:—

حمد بیکد معبودی را عظمت کبریایه رسد الخ *

II. مجموعه الصنائع Majmū'at-uṣ-Ṣanā'i', fol. 440^b. "The Collection of Arts." A very interesting and useful polytechnical work, dealing with all the various branches of artificial, especially alchemical, work and handicraft, for instance, the art of making artificial pearls, rubies, sapphires, and other precious stones, of preparing various inks and colours for writing and painting purposes, dying ivory, engraving stones, preparing poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, illuminating books, etc., by an anonymous author.

Beginning:—

حمد و سپاس بدیع الاسلح حضرت صانعی را الخ *

In the colophon of the India Office Lib. copy, No. 2781, the name of the author is given as Mir Yahyā, میر یحیی, while in a larger and amplified edition (No. 2783) in the same collection, he is called حکیم فیلسوف مغربی. The work must have been composed in, or before, A.H. 1033 (A.D. 1624), which is the date of the copy No. 1870, Bodleian Library.

The work is divided into forty chapters sub-divided into one hundred and sixty sections. The number of divisions varies more

or less in other copies. See the catalogues cited above and Rieu II, p. 489.

A Turkish translation of the work was made at the request of Abdâl-Khân, the Khân of Bidlis, who was beheaded at Constantinople, 1668 A.D.

III. رسالة مقداریه Risâlah-i-Miqdâriyah, fol. 457^a. A tract on the weight of coins and on legal measures, by Muhammad Mu'min bin 'Alî ul-Husaynî. It is divided into a Muqaddimah, a Faṣl, and a Khâtimah.

Beginning :—

بعد از حمد و سپاس افزون از حد و مقدار اله *

IV. رساله در عقد انامل Risâlah dar 'Iqd-i-Anâmil, fol. 461. A treatise on palmistry with special reference to the joints of the fingers, without author's name.

Beginning :—

بعد از حمد پروردگاری که اصناف الطاف بی غایت *

V. رساله در علم کف دست Risâlah dar 'Ilm-i-Kaf-i-Dast, 462^a. Another treatise on palmistry, without author's name.

Beginning :—

اما بعد این رساله ایست مختصر در علم کف دست منقول از علمای مغرب اله *

VI. رساله در علم موسیقی Risâlah dar 'Ilm-i-Mûsiqî, fol. 465. A treatise on music, without preface or author's name.

Beginning :—

تَنْ تَنْ نَه نَه تَنْه *

VII. رساله صیدیه Risâlah-i-Şaydiyah, fol. 466. A treatise on the legal precepts concerning hunting and the slaying of animals, without author's name.

Beginning :—

سپاس بیقیاس پادشاهی را سزا ست که مرغابیان *

VIII. رساله منظوم در معما Risâlah-i-Manẓûm dar Mu'ammâ, fol. 465^b. A versified treatise on riddles and enigmas, without author's name.

Beginning :—

بنام آنکه ذات جمله اشیا *

Both the volumes containing the entire work *Nafâ'is-ul-Funûn* and the treatises at the end of the second volume are written in legible bold Nasta'liq by one scribe. A full table of contents of all the works with numbers indicating the folios is prefixed to the first volume.

Not dated, apparently 19th century.

No. 221.

fol. 380; lines 19; size 11×6 ; $6\frac{1}{2} \times 3\frac{1}{4}$.

THE SAME.

Extracts from the *Nafâ'is*, consisting of detached portions put together in a perplexing manner, without any system or order.

Beginning as usual. There are only three Maqâlahs in this copy. The first Maqâlah of the first Qism begins on fol. 8^a. The second Maqâlah of the first Qism, fol. 85^b, and the fourth Maqâlah of the second Qism on fol. 235^b. The subject-headings under each of these Maqâlahs are without any system or order and most of those belonging to one Maqâlah are treated under another. The concluding section treating of the rites of the pilgrimage (در مناسک حج) is altogether foreign to the real work and belongs to a later author, namely the famous Jâmi, who died in A.H. 898 = A.D. 1492.

Written in a beautiful minute Nasta'liq within gold and coloured-ruled borders.

Dated A.H. 1043.

Scribe:—محمد حسين ... بن الكاتب خاتريا بادي.

A seal of a certain noble of Aḥmad Shâh's time, dated A.H. 1161, is fixed on fol. 1^a.

A very neat and correct copy.

No. 222.

fol. 376; lines 15; size $8\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3$.

عقول عشرة

'UQÛL-I-'ASHRAH.

A Persian encyclopaedia, by Muḥammad Barâri Ummî ibn Muḥammad Jamshîd ibn Jabbâri Khân ibn Majnûn Khân Qâqshâl, محمد براري امي ابن محمد جمشيد ابن جباري خان ابن مجنون خان who compiled it in A.H. 1084 = A.D. 1673.

Beginning:—

حمدی که لایق درگاه کبریا باشد قدرت انسان نیست که تواند بجا آرد *

The work is divided into ten عقل (intelligence), sub-divided into فهم (insights), فراست (penetrations), and کیاست (perceptions).

A complete index is given fol. 2^a-5^a.

Written in neat Indian Ta'liq with the headings in red.

Not dated, apparently 19th century.

(4) Arithmetic.

No. 223.

fol. 152; lines 17; size $12\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 4\frac{1}{2}$.

ترجمه خلاصه الحساب

TARJUMAH-I-KHULÂṢAT-UL-HISÂB.

A Persian paraphrase of, and commentary on, Bahâ-ud-Din 'Âmilî's (d. A.H. 1030 = A.D. 1621) famous Arabic work on Arithmetic, styled خلاصه الحساب.

Beginning:—

نعمدک یا من لا یحیط بجمع نعمه عدد - سپاس میکنم ترا ای آنکه
احاطه نمیکند بفراهم آوردن نعمتی او هیچ عدد آنج *

The work begins at once with the Arabic text followed by a Persian paraphrase, without any preface by the translator, whose name however incidentally appears thus at the end, fol. 143^b.

المولوی المعنوی مولوی روشنعلی جون فوری *

He seems to be identical with Raushan 'Alî Anṣārî Jaunpūri, who is the author of several treatises on Arithmetic and Grammar, and of an imitation of Hariri's Maqâmât, and died as professor of Fort William College, Calcutta, about A.D. 1810. See Rieu, p. 857^b.

The work is divided into a Muqaddimah and ten Bâbs.

The above is followed by a short versified treatise on Algebra by Muḥammad Najmuddîn Khân, fol. 144^a. Each problem, which is in verse, is followed by illustrations and dedications in prose.

The treatise begins with the following short preamble which gives the particulars of the work:—

رساله در جبر و مقابله تصنیف جناب زبدة العلماء المسجریں [متبحرین؟]
قدوة الفضلاء الراسخین قاضی القضاة محمد نجم الدین خان ادام الله

افادتہم الی یوم الدین کہ برای سہولت حفظ طالبان این فن مسائل ستہ
جبریہ در سلک نظم کشیدہ امثلہ و براہین آن مسائل بکمال ایضاح بعبارت
نثر قلمی فرمودہ اند *

The initial verse begins thus:—

ای آنکہ ترا ست ذہن ثاقب با رای مصیب در عواقب

Both the works are written by one scribe in ordinary legible Indian Ta'liq. The first work is dated A.H. 1227, corresponding with A.D. 1812.

(5) Astronomy and Astrology.

No. 224.

fol. 28; lines 13; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

مختصر در معرفت تقویم

MUKHTAṢAR DAR MA'RIFAT-I-TAQWÎM.

The well-known compendious manual on the computation of almanacks, known as فصل سی, on account of the thirty faṣls into which it is divided, by Naṣir-ud-Dîn Ṭūsî نصیر الدین طوسی (d. A.H. 672 = A.D. 1273), who completed it in A.H. 658 (A.D. 1260).

Beginning without the praise of God:—

این مختصریست در معرفت تقویم مشتمل بر سی فصل النج *

Written in fair Nasta'liq.

Dated Kâbul, Monday, the 27th Rabi' I, A.H. 1082.

Scribe:—بینی رام.

The above manual is followed by a short tract on the "Mansions of the Moon" منازل قمر which are twenty-eight in number.

Beginning on fol. 26a:—

در بیان منازل قمر اول ربیعی کہ صورت النج *

The MS. is worm-eaten throughout and mended in many places.

No. 225.

fol. 46; lines 9; size $8\frac{1}{4} \times 4\frac{1}{2}$; 6×3 .

پیست باب

BÎST BÂB.

The famous manual on the construction and use of the astro-labe, which, from its division into twenty chapters (Bâb), is known

under the name of Bist Bâb بیست باب, by the same Naṣîr-ud-Dîn Ṭûsî (d. A.H. 672 = A.D. 1273).

Beginning:—

الحمد لله حمد الشاکرين و صلواته علی محمد ... اما بعد این
مختصریست در معرفت اسطرلاب الخ *

Written in fair Indian Ta'liq.

The MS. is mended throughout.

Not dated, apparently 19th century.

A note on fol. 1^a says this MS. was deposited in the Library of Mirzâ Raḡî-ud-Dîn 'Alî Bahâdur, son of Mirzâ Muhammad Khurram Bakht, deceased on the 21st Shawwâl, A.H. 1236.

No. 226.

fol. 144; lines 19; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح بیست باب

SHARH-I-BÎST BÂB.

A commentary on the same work.

The commentator Niẓâm-ud-Dîn 'Abd-ul-'Alî-ul-Barjandî نظام الدین عبد العلی البرجندی, who is the author of several other works and who was still living in the beginning of the reign of Shâh Tahmâsp Şafawî of Persia (A.H. 930-984 = A.D. 1524-1576), completed this commentary, as expressed by the name of the month جمید الآخر (fol. 144^b), in A.H. 889 = A.D. 1484.

The contents of this copy seem to agree fully with those of the one mentioned in Rieu ii, p. 453, e.g. the definitions of technical terms (found here on fol. 1^b), the tables of the positions of stars calculated by the translator himself for the year 853 of Yazdajird corresponding with A.H. 889-890 (found here on fol. 143^b), and the date of completion of the commentary expressed by the name of the month جمید الآخر. But the opening lines of this copy do not agree with those of Rieu *loc. cit.* It begins thus:—

الحمد لله رب العالمین و الصلوة علی رسوله محمد و آله اجمعین -
این مختصریست در معرفت اسطرلاب از تصانیف استاذ الدنیا علامه العالم
نصیر الدین الطوسی نور الله مضجعه مشتمل بر بیست باب *

The above is immediately followed by the commentary with the text.

Written in ordinary and careless Nasta'liq with copious anno-

tations and emendations on the margins. The MS. is worm-eaten and damaged but mended and repaired in many places.

Not dated, apparently 18th century.

No. 227.

fol. 178; lines 28; size $11 \times 6\frac{3}{4}$; $8\frac{1}{4} \times 5$.

زیچ جدید سلطانی

ZÎJ-I-JADÎD-I-SULTÂNÎ.

A defective copy of the usual edition of Ulugh Beg's astronomical and chronological tables, that is, the second and revised one, compiled by Sultân Ulugh Beg سلطان الغ بیگ (d. A.H. 853 = A.D. 1449) with the assistance of Şalâh-ud-Dîn Mûsâ صلاح الدین موسی, called Qâdîzâdah-i-Rûmî قاضی زادہ رومی, and Maulânâ Giyâş-ud-Dîn Jamshîd مولانا غیاث الدین جمشید (the compiler of the original edition) and after the death of both of them, by co-operation with the celebrated 'Alî bin Muḥammad Qûshjî علی بن محمد قوشجی (d. A.H. 879 = A.D. 1474).

The work is divided into four Books called Maqâlah. A great portion of the first Book on the different eras, which consists of a Muqaddimah and seven Bâbs, is wanting, and the copy opens abruptly in the middle of third Bâb with the following words:—

..... را بی زیادت و نقصان سالی گیرند و ماههای ایشان دوازده باشد از انجمه هفت ماه را هر ماهی سی و یک روز باشند *

The small scattered tables relating to the first Book are found on fol. 3^a-10^b.

Book II. در معرفت اوقات و طالع هر وقت و آنچه تعلق بدان دارد, on fol. 11^a, sub-divided into twenty-two Bâbs; tables on fol. 18^b-93^a.

III. در معرفت روش ستارگان و مواضع ایشان در طول و عرض و توابع آن, on fol. 94^a; sub-divided into thirteen Bâbs, tables on fol. 100^b-169^b.

IV. در باقی اعمال نجومی, on fol. 170^a; sub-divided into two Bâbs; tables on fol. 172^a-178^b. The MS. breaks off with the sixth table of the second Bâb.

For further particulars and other copies of the work see other catalogues.

Written in good small Nasta'liq.

Fol. 11, 14 and 15 are supplied in a later hand.

Not dated, apparently 17th century.

No. 228.

foll. 225; lines 12; size $9 \times 5\frac{1}{4}$; 6×4 .

طالع مولود همايون

ṬĀLĪ'-I-MAULŪD-I-HUMĀYŪN.

A beautiful copy of an interesting work, containing the horoscope of Mirzā Bâisangar, son of Mirzā Shâh Rukh, with astronomical tables, by an author who designates himself in the epilogue, fol. 225^a.

حاجي ابن حسن الصانع المزنياي مولداً و السبزواري داراً *

Beginning:—

تبارک الذي خلق الانسان و علمه البيان جلّت عظمتہ و هو رب العرش

العظيم - سبلس بيقباس مر پروردگار عالميان را عز و جل النعم *

According to the author's statement in the preface Mirzā Bâisangar was born on the night before the 21st of Dulhijjah, A.H. 799 (A.D. 1396), in Herat. According to Ḥabib-us-Siyar, Vol. III, Juz 2, p. 131, the prince died on the morning of Saturday, 7th Jumâda I, A.H. 837 (A.D. 1433), at the age of 37.

On fol. 4^a the author tells us that he commenced the work in the middle of Jumâda I A.H. 828 (A.D. 1424) and completed it within the first ten days of Dulhijjah of the same year and then dedicated it to the afore-said prince. The preface is followed by a statement of the scribe الموسوي المرتضى, who calls himself an "inferior slave" of the prince, that he completed the transcription in the beginning of Dulhijjah, A.H. 828, that is to say, at the same time that the composition of the work was completed. The above fact as well as the hand-writing and the gorgeous preparation of the copy, fully convince us that this copy was written for the prince.

A graceful Nasta'liq hand, slightly inclined towards Naskh, written on gold lines throughout, within gold and coloured-ruled borders with a beautifully illuminated head-piece. The headings and the contents of the tables are written in gold and various other colours. The top-headings of the tables are in most graceful bold Naskh written in gold and colours.

One or two folios seem to be missing from the end and the MS. breaks off abruptly with the words:—

خونی هرچه تمامتر برین بنده غالب بود که خود را هدف سهام
ناوک اندازان

(6) Medicine.

No. 229.

fol. 375; lines 20; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

اختيارات بديعي

IKHTIYÂRÂT-I-BADÎ'Î.

A very good and correct copy of the original edition of the *Materia Medica*, by 'Alî bin ul-Ḥusayn ul-Anṣârî, known as Ḥâjî Zayn-ul-'Attâr العطار زين حاجي المشهور به، who was born A.H. 730 = A.D. 1330, and died A.H. 806 = A.D. 1403. It was completed A.H. 770 = A.D. 1368.

Beginning:—

امداد حمد بيعد ر اعداد سپلس بيقباس مبدعى را اله *

The work is divided into two Maqâlahs. The first, on simple drugs, in alphabetical order, begins on fol. 2^b. The second, on compound medicaments, comprises sixteen chapters and begins thus on fol. 318^b:—

الحمد لله رب العالمين بدانكه اين رساله دوم است
از مفتاح الخزائن *

In the above lines the latter part is called the second Risâlah of the Miftâh-ul-Khazâ'in, while as a matter of fact it is the second Maqâlah of the Ikhtiyârât-i-Badî'î. For similar confusion and further details see Ethé, Ind. Office Lib. Cat. Nos. 2289-2295.

A complete index of the first Maqâlah, giving the Arabic, Greek and Hindi equivalents for all the Persian technical terms of simple drugs, arranged in alphabetical order, occupies forty-two folios in the beginning and begins thus:—

فهرست ابواب اختيارات بديعي بطريق حروف تهجي *

Written in beautiful minute Naskh within gold and coloured-ruled borders with illuminated head-pieces.

This valuable copy, dated the beginning of Dulhijjah, A.H. 990, was written by ابى شمس الدين الجهرمي عنايت الله for the library of Muḥammad Khân, son of Dilâwar Khân 'Âdil Shâhî. Fol 1^a is covered with the seals and signatures of the nobles and officers of the courts of Shâh Jahân, 'Âlamgir and others. These names read as follows:—

محيي الدين عليخان - شمس الدوله متهور جنگ بهادر - محمد فاضل -
 قبايلخان خانه زاد عالمگير بادشاه - محمد حانظ - محافظ خان *

The name of Ibrâhîm 'Âdil Shâh عادلشاه most probably the sixth king of the 'Âdil Shâhî dynasty of Bijâpûr, who reigned from A.H. 987-1035 = A.D. 1579-1626, also appears on the same leaf.

No. 230.

fol. 159; lines 19; size $9\frac{1}{2} \times 5$; $8 \times 4\frac{1}{4}$.

A fragment of the first Maqâlah of the preceding work. The whole of the introduction is wanting and the copy opens abruptly with the words:—

..... عفافش باد را نابوده راه *

corresponding with fol. 2^b, line 3 of the preceding copy. It breaks off in the middle of the explanation of the word سداب under س, corresponding with fol. 153^a, line 12 of the preceding copy. The last words are و غسل بياميزند و در چشم كشند ضعف چشم نيكو بود

Written in careless Ta'liq within coloured-ruled borders. Frequent clerical mistakes.

Not dated, apparently 19th century.

No. 231.

fol. 281; lines 21; size 9×6 ; $6\frac{1}{2} \times 4$.

ترجمه منهاج البيان

TARJUMAH-I-MINHÂJ-UL-BAYÂN.

Foll. 1-173. A Persian translation of the well-known *Materia Medica*, entitled منهاج البيان فيما يستعمله الانسان, by Yahyâ bin 'Îsâ bin Jazlah, a Christian Physician of Bagdâd, who embraced Islamism in A.H. 466 (A.D. 1074) and died, A.H. 493 (A.D. 1100).

Beginning:—

شكر و سپاس مر خداي را كه بيفرديد عالم را و و بزرگ گردانيد
 آدم را بر همه آفريدها *

The name of the translator does not appear anywhere, and the name of the person for whom the translation was made is thus introduced by several honorific titles:—

شهنشاه معظم اتابک اعظم ملک مکرم شهریار مظفر دکن دنیا والدين
 قطب الاسلام و المسلمين اعدل الولاة و السلاطين سکندر زمان جمشيد دوران
 تاج بخش افق امن و امان ملک ملوک العالم شاه آل سلاطين سلجوق
 آنگ اعظم اتابک ابو الفتح نصير الدوله ملک السعيد الاتابک الشہيد
 قطب الدنيا و الدين ملک ملوک العجم الغ عادل اتابک محمود بن الملك
 السعيد قطب الدين ماک الامرا ابی منصور سفسالار بن الملك السعيد
 الشہيد عز الدين ابی مقاتل بيک خلد الله ملکہ *

The names of the drugs are arranged in alphabetical order.

Foll. 175-281. ترجمہ تقويم الايدان. Tarjuman-i-Taqwīm-ul-Abdân. A Persian translation of the same Ibn-i-Jazlah's medical work on the regimen of the body, entitled تقويم الايدان في تدبير الانسان.

Beginning:—

چون اشارت عالي مخدوم اعظم معدن الجود و اللطف و الكرم الخ *

The names of the translator and the person for whom the translation was made, will appear from the following passage, which is a continuation of the lines quoted above:—

ابن الامير الكبير المغفور المرحوم نظام الحق و الدنيا و الدين امير
 جمشيد بن قارن طاب ثراهما ... برانجمله نازد گشت كه يعني كمترين
 بزدگان علي بن بدر برهان كتاب تقويم الايدان را از تازي بفارسي نقل
 كند الخ *

Written in small Nasta'liq.

The colophon of the first work is dated Shâhjahânâbâd, A.H. 1109.

Scribe:—نور الدين محمد.

The few notes found on the margins of the second work are cut by the binder.

No. 232.

fol. 35; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{1}{4} \times 2\frac{3}{4}$.

ترجمہ سہرابي

TARJUMAH-I-SUHRÂBÎ.

A medical tract on diseases, giving a description of them, and of the means and methods of curing them.

Beginning :—

الحمد لله رب العالمين ... اما بعد این مختصریست مشتملبر زبدة آنچه واجبت حاضر داشتن الی *

According to the preface it is a Persian translation of Muḥammad bin Maḥmūd ul-Chaghmini's (d.c. A.H. 618 = A.D. 1221) selections from earlier medical works. The translator 'Alī Akbar ibn Muḥammad Labīb محمد لیبیب علی اکبر ابن میگوید that he translated it from Arabic at the request of Nawwāb 'Alī Qulī Khān Bahādur Suhrābjang, son of Mirzā 'Alī Khān Bahādur Dilāwarjang. It is divided into ten chapters مقاله, each of which is sub-divided into several sections.

Written in beautiful Nim Shikast on gold sprinkled papers within gold and coloured-ruled borders, with an illuminated head-piece. The original folios have been mounted on new margins.

Marginal notes are found in the latter portion of the copy.

Some seals of the later kings of Oudh are found at the beginning and the end of the copy.

Not dated, 18th century.

A beautiful copy.

(7) Farriery.

No. 233.

fol. 134; lines 13; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

فرسنامه

FARAS NĀMAH.

A slightly defective copy of a treatise on farriery, translated by several Pandits from an old Sanskrit work Sālīhotra or Sālūtra wrongly spelt here, fol. 2^b, as شیش کرت and on fol 5^b as سہتس کرت (name of the legendary inventor of the veterinary art and at the same time the name of the art itself and of works on the subject), at the desire of 'Abd Ullah Khān Firūzjang (d. A.H. 1054 = A.D. 1644), during the reign of Shāh Jahān (A.H. 1037-1068 = A.D. 1628-1658).

Some folios are missing from the beginning, and the copy opens abruptly thus :—

..... کہ بدانیم کہ از طاعتها و اعمال جز نزد حق جل و علا *

It is identical with the فرسنامہ ہندی, described in Ethé, Bodl. Lib. Nos. 1864-1866; Rieu, ii. p. 482, etc. It opens with an intro-

duction treating of the creation of the horse and of its colours, partly abridged from a Persian work on farriery *فرسنامه* فارسي written in the time of Maḥmūd Gāznawī. The real *فرسنامه* هندی begins on fol. 5^b, and is divided into two Qisms. The first treats of the knowledge of horses and their good or bad signs, in twelve Bâbs. The second, on fol. 28^a, deals with the various diseases of the horse and their treatment, in thirty-eight Bâbs.

The above is followed by another treatise of the same author, dealing with the diseases of horses and their cure by means of special prayers, as well as medical prescriptions, beginning on fol. 69^a:—

بعد هذا آنچه از ابتدای شوق و مبع شعور خود بنده عبد الله در باب
اسپ از ادعیه و ادویه که بتجربۀ خود رسیده انعم *

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

(8) Archery.

No. 234.

fol. 204; lines 11; size $10 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

کلیات الرمي

KULLIYÂT-UR-RAMÎ.

An exhaustive work on archery, by Sayyid Amin-ud-Din, son of Mir Muḥammad Hâshim bin Sayyid Aḥmad Najafî سید امین بن میر محمد هاشم بن سید احمد نجفی اندخودی i.e., of Andakḥûd, a town in Khurâsân between Balkh and Merv. The author claims to be a descendant of Sayyid Abul Barakât, who, he says, was attached to the services of Timûr. According to the versified chronogram:—رسید تیر بآماج سینۀ اعدا (fol. 204^b) the work was completed A.H. 1132 (A.D. 1720).

Beginning:—

تیر روی ترکش زبان و زه کمان معانی و بیان حمد حکیمی است *

The work is dedicated to Muḥammad Shâh (A.H. 1131-1161 = A.D. 1719-1748). It is divided into a Muqaddimah, twenty-five Kulliyahs, and a Khâtimah.

Written in fair Indian Ta'liq, for one Sayyid Muḥammad Khân Bahâdur.

Dated Friday, 4th Shawwâl, A.H. 1196.

Scribe:—کرم بخش.

(9) Music.

No. 235.

fol. 129; lines 11-16; size 9×6 ; $7 \times 3\frac{1}{2}$.

اصول النغمات الآصفی

UŞÛL-ÜN-NAGMÂT-UL-ÂŞAFÎ.

A compendium of Indian music, written, according to the preface in this copy, by Gulâm Ridâ, son of Muḥammad Panâh غلام رضا ابن محمد پناه, for a certain Wazîr, entitled Âşaf:—

بآصف لقب آن سلیمان سریر بمعنی است شاه و بصورت وزیر

Beginning:—

نحمد ونصلی ونسلم - وجد انگیز ترنمی که سوزان سینہ ریشان
معیت را بنمک خواباند اله *

The work is divided into six Uşûl, each sub-divided into several Faşls. A complete index of the contents is given on fol. 3^b-4^b.

Dr. Ethé, India Office Lib. Cat. No. 2023, in noticing a fragment of the work (only the first Aşl), says that it was composed at the request of Mr. Richard Johnson by an anonymous author.

This copy, a complete one, is written in ordinary Indian Ta'liq and is full of clerical mistakes.

The above treatise is followed by another work on Indian music, entitled راک درپن, especially treating of the musical modes and melodies of the Hindûs. According to the preface it is originally based on an old Sanskrit work on Indian music, styled here مانکتول, which was written for Râjah Mân Singh of Gwâliyâr (d. about A.H. 924 = A.D. 1518), and from which this Persian translation was made by Faqîr Ullah فقیر الله, who completed it about A.H. 1076 = A.D. 1665.

This copy is substantially the same as the one noticed in Ethé, Ind. Office Lib. No. 2017, and the contents described therein agree word for word with those of the present copy. But the opening lines of the two copies are different. Our copy begins thus on fol. 76^b:—

ترانه حمد مر نوازنده را رواست که از نوازش ساز و برگ پرسوز
وساز اله *

Written in ordinary but legible Nasta'liq by میر بادشاہ. Neither of the treatises is dated, but both were written apparently in the 19th century.

No. 236.

fol. 99; lines 13; size $8\frac{3}{4} \times 5\frac{1}{2}$; 7×4 .

A collection of treatises on Indian music.

I. Foll. 1^b-14^a. غنا Uṣûl-i-Ġinâ, a tract on the different tunes and melodies of music, written for Râi Dâl Chānd Ṣāhib, by Râi Chānd Aḥmadâbâdi رابی چند احمد آبادی. It was completed in A.H. 1178 = A.D. 1764, for which the title forms a chronogram.

Beginning:—

بعد اقرار و اعتراف بفجر و قصور از لیانت و طاق و گذارش و ستایش
و نیایش خداوندی الخ *

The work is based on musical tracts composed by men of different creeds and sects and is divided into three chapters.

Foll. 14^b-17^a blank.

II Foll. 17^b-38^b. Another tract on the Râgs and Râginiṣ of India, entitled at the end رسالہ موسیقی Risâlah-i-Mûsiqî. The author's name does not appear anywhere and the work begins thus without any preface:—

بدانکه در ولایت ایران و غیره شش آواز علم موسیقی را شش نام
مقرر کرده اند *

Foll. 39^a-40^a blank.

III. Foll. 40^b-99^b. اصول النغمات Uṣûl-un-Naġmât. See No. 235. It is defective towards the end and breaks off in the middle of the fifth Aṣl, corresponding with line 1 on fol. 72^a of the above-mentioned copy.

Written in fair Indian Ta'liq.

Not dated, apparently 18th century.

No. 237.

fol. 63; lines 11-17; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

A fragment of a large treatise on Indian music. It is defective at both ends, and opens abruptly with the fourth chapter:—

باب چهارم در نواختن هر کدام راگها و راگنیا در طنبور *

The fifth chapter begins thus on fol. 17^b :—

باب پنجم در علم سنکیت یعنی علم موسیقی و آن مشتمل است
برده فصل *

The concluding lines are :—

و تمام بندان هفت ماترا باشد بدین شکل الخ *

The fourth chapter is written in fair Nasta'liq and the fifth in careless Ta'liq.

Foll. 9^a-16^b contain blank tables.

Not dated, apparently 18th century.

(10) Divination, Geomancy and Magic.

No. 238.

fol. 72; lines 14; size $12 \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

سحر العیون

SIHR-UL-'UYÛN.

A treatise dealing with the properties and secret virtues of various magical and cabalistic operations, exorcism, talismans, etc., translated from the بحر العیون of Abi 'Abd Ullah Mağribi and the عیون الحقایق و اوضح الطرائق of Ḥakīm Aḥul Qāsim Muḥammad bin Aḥmad ul-'Irāqī us-Siwāwī (who lived about A.H. 850 = A.D. 1446). According to the preface the present work is translated from the above-named two Arabic works, but the translator (who does not give his name) added copious facts and information from various other sources. It was written for one Amir Sayyid Qāsim, whose name is introduced after a great many honorific titles.

The date of composition, given at the end, is A.H. 907 = A.D. 1501.

Beginning :—

حضرت واهب العطیات و عالم الخفیات له الحمد الخ *

It is divided into two Maqṣads, each sub-divided into several Aṣls, and a Khātimah.

Written in bold Nasta'liq.

Dated A.H. 1246.

The above treatise is followed by an account of the magical performances shown to Jahangir by a party of magicians. It begins thus :—

در بیان رسیدن جماعه بازیگران بحضور جهانگیر بادشاه و نیرنجات
عجیبه و طلسمات غریبه بر روی کار آوردن - اول تضم اقسام درخت
برزمین ریخته *

This portion, written apparently by the same scribe, is in a still bolder Nasta'liq.

No. 239.

fol. 123; lines 15; size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3$.

قواعد الهدایت

QAWÂ'ID-UL-HIDÂYAT.

A detailed work on geomancy, compiled by Hidâyat Ullah, popularly known as Munajjim Shîrâzî الله هدايت, A.H. 1001 = A.D. 1592, and dedicated to the emperor Akbar.

Beginning:—

شکرو سپاس و حمد بقیاس موصافی را که نقاش قدرت اوبه پرگار
تصویر و بقلم تقدیر صفحات افلاک را *

It is divided into a Muqaddimah, and four Jihats جهت. See Ethé, Ind. Office No. 2266.

Written in good Naskh.

Not dated, apparently 17th century.

No. 240.

fol. 15; lines 9; size $8 \times 4\frac{3}{4}$; $4\frac{1}{4} \times 2\frac{3}{4}$.

An anonymous short tract in fifteen Bâbs treating of the properties and hidden virtues of various magical and cabalistic operations, exorcism, etc., and of ingenious devices and recipes for purposes of utility.

It opens abruptly thus:—

دیگر عملهای لطیف کردن و این کتاب از ادريس پیغمبر مانده است اله *

Written in careless Ta'liq.

A modern copy, written apparently in the 19th century.

No. 241.

fol. 147; lines 17; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

A collection of treatises dealing with all kinds of hidden sciences, the virtues and properties of various magical and cabalistic operations, exorcism, talismans, prayers, invocations, etc., etc.

I. Foll. 2^a. This treatise is introduced by a heading, written in red, خواص سورة های قرآن, followed by the following line in which the work is ascribed to the celebrated Mullâ Bâqir Majlisî (d. A.H. 1110 = A.D. 1698):—

من مولفات علامي فهامي مجتهد الزماني مولانا محمد باقر المجلسي
دام ظله السامي *

It treats of the virtues and properties of all the Sûrahs of the Qurân, arranged in order, of some special prayers and invocations, of the secret virtues of letters and numerals, of the construction of magical squares, charms and amulets, and a collection of prescriptions, etc., etc.

Beginning:—

بسنډ معتبر منقولست که حضرت امام رضا ۴ فرمود که بسم الله الرحمن الرحيم *

Fol. 1 should be placed after fol. 2.

II. Fol. 45^b. A Fâl Nâmah or Book of Divination, ascribed to the famous Imâm 'Alî Rîdâ, translated into Persian by علي ابن القاضي 'Alî ibn-ul-Qâdî.

Beginning:—

بعد از سپاس حضرت ایزد متعال که مبدع کل است و درود بیحد الخ *

The Fâl Nâmah is followed by a collection of prescriptions, the virtues of some special invocations, charms, amulets, and of various magical and cabalistic operations

III. Fol. 73^a. Tuḥfat-ul-Garâ'ib. A treatise dealing with similar subjects, by Muḥammad bin Shaykh Muḥammad Sarfarâzî محمد بن شینخ محمد سرفرازی.

Beginning:—

حمد بیحد و سپاس بیحد نثار بارگاه ملک بی نیاز تبارک و تعالی و تقدس *

Written in fair Nasta'liq.

Not dated, apparently 19th century.

(11) Interpretation of Dreams.

No. 242.

fol. 291; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 4$.

A defective copy of a detailed work on the interpretation of dreams. The name of the author and the title of the work cannot be ascertained on account of a lacuna at the beginning as well as at the end. It opens abruptly with the words:—

... گوید اگر کسی بیند که باران سخت نه بوقت خویش هم

چنین بارید دلیل کند که اندران دیار از لشکر رنج و بلا رسد *

and ends:—

و اگر بیند که کژدم را بکشت دلیل کند که بر دشمن ظفر یابد و اگر

بیند که بعد از کشتن آن

The authorities frequently cited are:—

جعفر صادق - کرمانی - جابر مغربی - ابن سیرین - اسمعیل اشعث *

Written in beautiful Naskh within gold and coloured borders.
A great many folios are borderless.

A good old copy.

Not dated, apparently 16th century.

(12) Specimen of Calligraphy.

No. 243.

fol. 15; lines 2; size $20\frac{3}{4} \times 14$; $16\frac{1}{2} \times 10$.

Fifteen gilded folios pasted on thick piece-boards, containing specimens of Persian calligraphy. Each folio bears the signature of Muḥammad Ḥusām-ud-Dīn of Lucknow محمد حسام الدین لکهنوی.

Not dated, apparently 19th century.

VI. PHILOLOGY.

(1) Lexicography.

(a) Persian Dictionaries.

No. 244.

fol. 369; lines 23; size 11×6 ; $8 \times 3\frac{3}{4}$.

موئد الفضلا

MU'AYYID-UL-FUDALÂ.

The well-known Persian dictionary, by Muḥammad bin Lâd
محمد بن لاد, completed, according to Blochmann, Contributions,
p. 9, in A.H. 925 = A.D. 1519.

Beginning: ←

معامد متوافرة و مدایح متکثرة مر دادار دانا تفکری توانا را *

The work explains all the words and phrases occurring in the *Shâh Nâmah*, Nizâmî's *Khamsah*, the six poems of Sanâ'î, the *divâns* of Khâqânî, Anwarî, Zahir, Abhari, Hâfiz, Salmân, Sa'dî, etc. The words are grouped in Kitâbs according to the initial letters, and, in each Kitâb, in Bâbs, according to the final letters. Each Bâb consists of three Faşls, the first comprising the Arabic words and sentences generally used in the Persian language, the second the Persian and Pahlawî words, the third the Turkish words.

The name of the author given in the concluding lines of this copy is محمد بن لاد بن عبد الوهاب.

Written in ordinary but legible Nasta'liq on creamy and yellow papers, with casual emendations on the margins.

Dated, Jahângîr Nagar (Dacca), 23rd Şafar, A.H. 1096.

No. 245.

fol. 350; lines 21; size $12 \times 7\frac{1}{2}$; $10 \times 5\frac{1}{4}$.

مدار الافاضل

MADÂR-UL-AFÂḌIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words, by Ilahdâd Fayḍî bin Asad-ul-'Ulamâ 'Alî Shîr Sirhindî
الهداد فیضی بن اسد العلما علی شیر سرهندی, who completed it A.H.
1001 = A.D. 1593.

Beginning:—

ای نام تو ورد هر زبان دگر است النح *

The arrangement is that the first letter constitutes the Bâb and the last the Faṣl, each Faṣl consisting of three Sections, viz. the Arabic, then the Persian and finally the Turkish words, indicated respectively by a red ع, ف, and ت.

The *Khâtimah*, treating of the meanings of single letters in Persian, begins on fol. 344^a.

Written in small Ta'liq, occasional notes on the margin.

Not dated, apparently 19th century.

Scribe:—نصیر الدین شرتی.

No. 246.

foll. 514; lines 23; size $13\frac{3}{4} \times 7\frac{1}{4}$; $10 \times 5\frac{1}{2}$.

فرهنگ جهانگیری

FARHANG-I-JAHÂNGIRÎ.

The famous Persian dictionary, containing purely Persian words, with copious poetical quotations, by Jamâl-ud-Din Ḥusayn Injû bin Fakhr-ud-Din Ḥasan Shîrâzî بن انجو بن جمال الدین حسین انجو بن حسن شیرازی, who died in Āgrah in or after A.H. 1032 = A.D. 1623. The author commenced the work under Akbar and finished it A.H. 1017 = A.D. 1608, under Jahângir, after whom it is named.

Beginning:—

آنکه بر لوح زبانها حرف اول نام اوست النح *

An introduction or Muqaddimah, divided into twelve Â'ins, treats of the Persian language, dialects, grammar, etc., fol. 4^a; the dictionary proper begins thus on fol. 16^b: بنام ایزد بخشاینده. و بخشایگر-باب الف فصل الف. The arrangement is that the second letter constitutes the Bâb, the first the Faṣl. The appendix (*Khâtimah*) divided into five در, treats of metaphorical and figurative expressions, compound words, words containing any of the letters peculiar to Arabic, Zand, Pazand, and foreign words, on fol. 437^a.

The work has been lithographed in Lucknow, A.H. 1293.

Written in large Indian Ta'liq within coloured-ruled borders, with an illuminated head-piece.

Dated 17th Shawwâl, A.H. 1222.

Fol. 1^a bears the following signature :—

“Lewis Da Costa, Calcutta, July, 1827.”

The signature is followed by a note, written in the same handwriting giving a short description of the work.

No. 247.

fol. 557; lines 29; size $11\frac{3}{4} \times 6\frac{3}{4}$; 9×5 .

برهان قاطع

BURHÂN-I-QÂṬI'.

A dictionary of the Persian language including words borrowed from the Arabic and several other languages, by Muhammad Husayn, poetically called Burhân, bin Khalaf ut-Tabrizi محمد حسين متخلص به برهان بن خلف التبريزي, completed A.H. 1062 = A.D. 1651 and dedicated to 'Abd Ullah Qutub Shâh (A.H. 1035-1083 = A.D. 1625-1672).

Beginning :—

لی راه نما بهر زبان در افواه یزدان و کرسطوسی و تانکوی و آله

The work consists of nine Fâ'idahs, on the Persian language, its letters, particles and orthography. The description of these Fâ'idahs, found in other copies, is wanting here, in consequence of a lacuna after fol. 1^b. Twenty-eight Guftars, comprising the entire dictionary, in which the words are arranged according to the first, second and third letters, fol. 8^b. The 29th Guftar, containing seventy-one words, most of which are foreign words and proper names, begins on fol. 556^a. The work has been edited by Capt. Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834.

Written in good Naskh within gold and coloured-ruled borders with an illuminated but faded head-piece.

The headings are written in bolder Naskh.

Not dated, apparently 17th century.

No. 248.

fol. 282; lines 15; size $9 \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

فرهنگ فاروقی

FARHANG-I-FÂRÛQÎ.

A defective copy of a Persian dictionary. Several folios are missing from the beginning, consequently the name of the author, the title of the work, etc., cannot be ascertained from the text.

In the colophon, however, the work is called *فهرنگ نازوتی*. It opens abruptly with the words *درد که پوست را اداره کند و درست گرداند*. The first word explained here is *پزاختن*. The arrangement is that the first letter constitutes the Bâb, and the last the Faṣl. The explanations are very short and there are few poetical quotations. The first two chapters, viz. of *الف* and *با*, and the earlier portion of the third (*پا*), are wanting. Several folios at the beginning are misplaced.

Written in ordinary Indian Ta'liq.

Dated, Friday, the 14th of Rajab, A.H. 1049.

Scribe:—*شیخ ابو العاصم*.

The upper margins of several folios at the beginning are replaced by new ones.

(b) *Arabic-Persian Dictionaries.*

No. 249.

fol. 281; lines 19; size $8\frac{1}{2} \times 4\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

تاج الاسامي

TÂJ-UL-ASÂMÎ.

An Arabic-Persian dictionary in which the words are arranged according to the initial and the final letter, that is the first letter of a word contributes the Bâb and the last the Faṣl.

Beginning:—

* الحمد لله المحمود بجميع الارصاف و الاسماء الممدوح بانواع الكرم

The dictionary begins immediately after three lines devoted to the praise of God and the Prophet, and the name of the author does not appear anywhere in the text, but Dr. Ethé, Bodl. Lib. No. 1634, says that in Fraser's hand-list the work has been ascribed to the celebrated Maḥmûd bin 'Umar-uz-Zamakhshari *عمر الزمخشري*, who died A.H. 538 = A.D. 1143.

The first 104 folios are written in fair Naskh and the rest in ordinary Nasta'liq inclined towards Naskh.

The last folio has been supplied in a modern hand.

Not dated, apparently 19th century.

No. 250.

fol. 503; lines 19; size $10\frac{1}{2} \times 6$; $8\frac{1}{4} \times 4$.

كنز اللغات

KANZ-UL-LUGĀT.

An Arabic-Persian dictionary, by Muḥammad bin 'Abd-ul-Khâliq bin Ma'rûf المعروف بن عبد الخالق بن معروف, dedicated to Kârgiyâ Sultân Muḥammad bin Giyâ bin Nâsir Giyâ of Gilân, who reigned A.H. 851-883 = A.D. 1447-1478, and his son and heir, Kârgiyâ Mirzâ 'Alî, who was killed A.H. 911 = A.D. 1505.

Beginning:—

ابتداء هر سخن آن خوبتر کوست حمد خالق جن و بشر

جواهر کنوز لغات حمد و ستایش النج *

The dictionary itself begins on fol. 4^b with the كتاب الالف باب. The dictionary is arranged alphabetically according to the first and the last letter of the words.

Written in fair Nasta'liq.

The last three folios are damaged.

Not dated, apparently 19th century.

No. 251.

fol. 37; lines 19; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

THE SAME.

A fragment of the preceding work, beginning as usual. Fol. 7^b is followed by a large lacuna corresponding with fol. 10^b, line 18 to fol. 477, line 13 of the preceding copy, and fol. 8^a suddenly begins with باب الوار مع الصاد.

Written in fair Nasta'liq, by Dîn Muḥammad, a servant of Mîr Sayyid Muḥammad Firûz.

Dated 7th Rabi' II, A.H. 1127.

The margins of the first seven folios contain some points of Muhammadan law in the forms of questions and answers, written in a later hand.

No. 252.

fol. 309; lines 17; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

منتخب اللغات شاهجهان

MUNTAḤAB-UL-LUGĀT-I-SHĀHJAHĀNĪ.

The popular Arabic-Persian dictionary, by 'Abd-ur-Rashid ul-Ḥusaynī ul-Madani ut-Tatawī عبد الرشيد الحسيني المدني التتوي, composed in A.H. 1046 = A.D. 1636, and dedicated to the emperor Shāh Jahān.

Beginning:—

ستایش و سپاس مالک الملکی که تذکار آلی بی احصای النح

It is also called Rashidī 'Arabī and is arranged alphabetically according to the initial and final letters.

A reproduction of this work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816; other printed editions appeared ib. 1808 and 1836; Lucknow, 1835, 1845 and A.H. 1286; lithographed, Bombay, 1862.

Written in small careless Ta'liq.

Not dated, apparently the latter part of the 19th century.

No. 253.

fol. 296; lines 30; size $13 \times 8\frac{1}{4}$; 10×5 .

قابوس

QĀBŪS.

The Persian translation of Majd-ud-Din Muḥammad Firūz-âbâdī's (d. A.H. 817 = A.D. 1414) well-known Arabic dictionary, the Qāmūs, by Muḥammad Ḥabīb Ullah محمد حبیب الله, completed A.H. 1149 = A.D. 1736.

The work is divided by the binder into two volumes.

Vol. I. Beginning:—

حمد و نیایش گونا گون معروض حضرت علیم و علامی که تعلیم کل

اسماء از صفات خاصه اوست *

The dictionary itself begins on fol. 9^b with the word اباده. The Bābs are arranged according to the last, the Faṣls according to the first letter. This volume ends with the word یقظ.

No. 254.

fol. 291 (297-582); lines and size same as above.

Vol. II.

The continuation of the preceding copy, beginning with باب العين فصل الهمزة. The first word is ذرائع.

Both the copies are written in small Nasta'liq by one scribe within coloured-ruled borders with a beautifully illuminated head-piece at the beginning of the first volume.

The date of transcription, given at the end of the second volume, is Sunday, the 7th Jumâdâ II, A.H. 1229.

The copy has been amended and repaired in many places. The last four folios of volume second are mounted upon new margins.

(c) *Turkish-Persian Dictionary.*

No. 255.

fol. 128; lines 14; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

لغت ترکی

LUGAT-I-TURKÎ.

A vocabulary of Turkî or Oriental Turkish, explained in Persian, by Faḍl Ullah K̲h̲ân فضل الله خان, who wrote it by the order of the emperor 'Aurangzib.

Beginning:—

سبحان الله هرگاه از انصح عرب و عجم گل لا احصى ثناء اعليک
بشگفته الح *

It is divided into an Introduction and three Bâbs, as follows:—
Introduction, on Turkî suffixes, fol. 2^a.

First Bâb, Verbs arranged in alphabetical order according to the first letters, fol. 2^b. Second Bâb, Nouns arranged in alphabetical order, according to the first and last letters, fol. 31^b. This chapter is wrongly styled باب سير instead of باب دريم. The Third Bâb on miscellaneous words, as numerals, limbs of the body, names of animals, of Turkish tribes, etc., is wanting in this copy.

Printed at the request of Sir W. Ouseley, with improvement and additions, by Maulavi 'Abd-ur Raḥim, Calcutta, A.H. 1240.

Written in careless Indian Ta'liq.

Fol. 87-104 are damaged and worm-eaten and the top margins of these folios are hopelessly damaged.

Not dated, apparently 19th century.

Foll. 106^b-122^b. Miscellaneous Arabic verses with their respective metre and paraphrase in Persian

Foll. 123^b-128^a. A long letter in Persian in which the writer, who calls himself at the end محمد المشتهر بعلي و الواثق بالله العلي , explains the meaning of some difficult and doubtful verses of Khâqânî.

(2) Grammar.

No. 256.

fol. 305; lines 19; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{3}{4}$.

شرح شافيه

SHARḤ-I-SHĀFIYAH.

A Persian commentary on Ibn-ul-Hâjib's (d. A.H. 646 = A.D. 1248) treatise on etymology and orthography, styled الشانیه. This commentary was composed by Muḥammad Hâdî bin Muḥammad Ṣâliḥ of Mâzandarân محمد هادی بن محمد صالح مازندرانی (who was still alive in A.H. 1088 = A.D. 1677), at the request of Nawwâb Khân bin Khân bin Khân Husayn 'Alî Khân.

Beginning :—

الحمد لله رب العالمين و الصلوة چنین گوید ذرّه بيمقدار النعم *

The Arabic original is over-lined in red or written in large Naskh.

Written in fair Nasta'liq.

About fifty folios in the beginning are water-stained. Foll. 245-301 are mounted on new margins. The last four folios have been supplied in a modern hand.

Not dated, apparently 18th century.

No. 257.

fol. 377; lines 17; size $10\frac{1}{4} \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, without any mark of distinction between the original text and the commentary.

Written in ordinary Ta'liq at the desire of Maulavi Maqbûl Husayn.

Dated, Thursday, 5th of Rabî' 1, A.H. 1253.

No. 258.

fol. 220; lines 19; size $12 \times 7\frac{1}{4}$; $9 \times 4\frac{1}{2}$.

هانیہ

‘ĀFIYAH.

Another Persian commentary on Ibn-ul-Hâjib's الشانیہ, by Muḥammad Sa‘d سعد محمد, see fol. 1^b, line 10 (but in the conclusion, fol. 219^a, line 15, he is called Muḥammad Sa‘id, surnamed Ġâlib, محمد سعید متخلص بغالب), who completed it in Şafar, A.H. 1097 = A.D. 1685.

Beginning:—

ستایش و نیایش بسیار سزاوار حضرت کردگاری که قوانین و قواعد
علم تصرف الیہ *

The text, written in large Naskh, is over-lined in red.

Written in ordinary Indian Ta‘liq.

Dated 27th Rabî‘ I, A.H. 1227.

Scribe:—سید عباس عرف رجبی.

A note on fol. 1^a in the handwriting of Sayyid ‘Alî Muḥammad of Panduah says that Maulavî Faḍl-ur-Rabb inherited the copy from his grandfather, Maulavî Qalandar Bakhsh, from whom ‘Alî Muḥammad purchased it in 1274 (*Bengali year*).

No. 259.

fol. 169; lines 18; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

شرح الفیہ

SHARH-I-ALFIYYAH.

A Persian commentary on the famous Arabic grammar in verse, entitled خلاصۃ فی النحو or الفیہ of Jamâl-ud-Din Abû ‘Abd Ullah Muḥammad bin ‘Abd Ullah uṭ-Ṭâ‘î, known as Ibn-i-Mâlik (who died A.H. 672 = A.D. 1273), by Muḥammad ‘Alî bin Maulânâ Âqâ Bâbâ‘î Sirkânî سرکانی مولانا آقا بابائی.

Beginning:—

الحمد لله رب العالمین اما بعد بر ضمایر عانیہ اصحاب سخن
و ابصار الیہ *

The Arabic original is written in red.

Foll. 3-72 are written in ugly Nasta'liq, the rest in fair Nasta'liq.

Not dated, apparently 19th century.

No. 260.

fol. 70 ; lines 11-27 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{4}-6-5-3$.

Three Persian treatises on Arabic grammar.

I. دستور المبتدئ *Dastūr-ul-Mubtadī*, fol. 1^a. On the laws of permutation which apply to the Arabic irregular verbs, compiled by Ṣafī bin Naṣīr صفی بن نصیر for his son Abul Makārim Ismā'il, in the form of questions and answers.

Beginning : —

الحمد لله الذي يصرف الاحوال ويخفف الاثقال الخ *

Foll. 1^a-15^a are written in fair Nasta'liq, the rest in careless Nim-shikastah.

II. صرف مير *Ṣarf-i-Mir*, fol. 33^b. The popular treatise on Arabic inflexion, by Mir Sayyid Sharif Jurjānī میر سید شریف جرجانی, who was born A.H. 740 = A.D. 1339, and died A.H. 816 = A.D. 1413.

Beginning :—

بدان ايدك الله تعالى في الدارين كه كلمات لغت عرب بر سه قسم
است - اسم و فعل و حرف الخ *

Written in fair Nasta'liq in the Madrasah of Munshī Ṣadr-ud-Dīn by Shaykh Faḍl Ullah, son of Shaykh Muhammad 'Ādil bin Shaykh Muhammad Zāhid, resident of Chaklah Jasar, Sarkār Khalifah Ābād.

III. An anonymous treatise dealing with various technicalities of Arabic grammar, explained in the form of questions and answers, fol. 55^a.

Beginning :—

الحمد لله رب العالمين ... بدان كه اين كتاب است بدان (؟) الحمد
در اصل چه بود جواب الحمد در اصل حمداً بود *

Written in careless small Ta'liq.

None of the treatises is dated, but apparently all of them were written in the 19th century.

No. 261.

fol. 66; lines 8-15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

A collection of treatises on Persian Grammar.

I. Foll. 1b-10a. جامع المصادر Jâmi'-ul-Maṣādir, on Persian infinitives, arranged in alphabetical order.

Beginning:—

مصدر اسمی است ای برادر من کش بود در اخیر دن (یا تن)

II. Foll. 11a-20a. An anonymous grammar containing paradigms of Persian Verbs.

Beginning:—

بدان اسعدک الله تعالى فی الدارين که جمله افعال النعم *

III. Foll. 21a-24b. ضرب المثل Darb-ul-Maṣāl. A collection of Persian proverbs.

Beginning:—

تا تریاک از عراق آورده شود مار گزیده مرده بود *

IV. Foll. 25b-42b. Another treatise on Persian Verbs with their different forms.

Beginning:—

بعد حمد خدا تعالی که جواهر افعال از کن مصدر تحمید اوست النعم *

V. Foll. 43b-66b. قواعد فارسی Qawâ'id-i-Fârsî. A Persian grammar dealing with different forms of the مصادر, the signification of the single letters of the alphabet, and some compound words, by Raushan 'Alî Anṣârî of Jaunpûr روشن علی انصاری جونپوری, who died as professor in the College of Fort William, Calcutta, about A.D. 1810.

Beginning:—

بعد از حمد حضرت آفریدگار و نعت جناب رسول مختار ملی الله علیه
و آله و سلم بدانکه این رساله موسوم بقواعد فارسی النعم *

It is divided into a Muqaddimah, eleven Bâbs and a Khatimah.

It has been printed in Calcutta, A.H. 1232 and 1249, and lithographed in Lucknow.

Written in fair Nasta'liq.

Not dated, apparently 19th century.

(3) Prosody.

No. 262.

fol. 116; lines 12; size $8\frac{1}{2} \times 6$; 7×4 .

المعجم في معاني اشعار العجم

AL-MU'JAM FÎ MA'ÂYÏR-I ASH'ÂR-IL-'AJAM.

A work on prosody, rhyme and poetical figures, by Shams-ud-Din Muḥammad ibn Qays of Ray شمس الدين محمد ابن قيس الرازي.

Beginning:—

* الحمد لله المنعوت بنعوت الجلال الموصوف بصفات الكمال الخ *

The work has been edited by Mirzâ Muḥammad with introduction and indices in "E. J. W. Gibb Memorial" series (*London*, 1909).

The title of the work given in the preface is المعجم في اشعار العجم, in the colophon it is called كتاب ميعار المعجم في اشعار العجم, but it has been labelled and entitled by some former owner حدائق السحر or حدائق الشعر or حدائق السحر, which, as we know, is a work on the same subject by the famous poet Rashid-ud-Din Waṭwāt (d. A.H. 578 = A.D. 1182) and which Shams-i-Qays mentions in the preface, fol. 4^a.

The present copy is somewhat abridged. Most of the poetical quotations found in the printed edition are omitted, while the prose part is merely an abstract. The system of divisions and arrangement, found in the printed edition, is maintained. The year in which the author began to write the book is given here as A.H. 615 = A.D. 1218, instead of A.H. 614, as in the printed edition, and the name of the person to whom the work is dedicated runs here thus:—

حضرت خداوند خاقان معظم تاج مفخر ملوک عالم قطب الدنيا
و الدين عهد الاسلام والمسلمين قرة عيون السلاطين علاء الدوله بهاء الامه
ضياء الملة ظهير الانام عمدة الخلافة افتخار جهان اعظم فرنداش خان ابو الموديد
سلغر شاه بن سعد نصر امير المومنين ضاعف الله جلالة ومد ظلاله *

Of the two Qisms into which the work is divided the *first* on Prosody, sub-divided into four Bâbs, begins on fol. 5^b; the *second* on Rhyme, sub-divided into six Bâbs, on fol. 55^a. The K̲h̲âtimah on poetical figures begins on fol. 111^a.

Written in a careless and hasty Nasta'liq. In the colophon, dated 23 Jumâdâ II, A.H. 1236, the scribe **سید عطا علی طباطبائی** says that he completed the transcription in twenty days.

No. 263.

fol. 88; lines 22; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

مجمع الصنائع

MAJMA'-US-ŞANÂ'I'.

A treatise on poetical figures by Nizâm-ud-Din Ahmad bin Muḥammad Şâlih uş-Şiddiqi-ul-Husaynî **نظام الدین احمد بن محمد صالح الصدیقی الحسینی**, who completed it, as stated at the end, on the 3rd of Ramadân, A.H. 1060 = A.D. 1650.

Beginning:—

الحمد لله الذي انعم علينا وهدانا الى الاسلام الخ *

The work is divided into four chapters فصل and an Appendix خاتمه, as follows:—

1. در تقسیم کلام, various kinds of composition, fol. 3^a.
2. در بدایع لفظی, word-ornaments, fol. 14^a.
3. در صنایع معنوی, conceetti, fol. 50^b.
4. در سرقات شعری, plagiarisms in poetry, fol. 81^b.

Appendix, on technical terms, fol. 84^b.

Written in ordinary but legible Nasta'liq, at the desire of Muḥammad 'Alî K̲h̲ân, with occasional emendations on the margins.

Dated 22nd Jumâdâ II, A.H. 1172, the fifth regnal year of 'Âlamgîr II.

Scribe:—**سید زین العابدین الحسینی المرسوی**.

No. 264.

fol. 107; lines 15; size $8\frac{3}{4} \times 5$; $6 \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work.

Chapter I on fol. 3^b. II on fol. 16^b. III on fol. 63^a. IV on 97^b. The appendix or K̲h̲âtimah in this copy is not distinguished from the rest by a heading.

Written in ordinary Ta'liq.

Dated 16th Muḥarram, A H. 1204.

No. 265.

fol. 59; lines 30; size 12×8 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

A very interesting, valuable and curious composition on the logical and rhetorical sciences and the art of rhyming. The work is an anonymous one, and is bound in two separate parts.

Part I.

Beginning:—

ان احسن الكلام وابلغ النظام بعد حمد الله الحكيم العلم الصلوة
و السلام على الانبياء العظام خداندا معلمان و متعلمان حكمت را
بالباهام حق الحق *

In the beginning the author mentions the celebrated Naḡir-ud-Dīn Ṭūsī (d. A. H. 672 = A. D. 1273) and the work *نهاية الاقدام*. This part is devoted for the greater part to Logic, in dealing with which the author gives a clear exposition of the abstract principles of the science, and the meaning and explanation of logical terms, profusely illustrated by examples. The latter portion of the work is devoted to prosody and rhyme.

No. 266.

fol. 57; lines and size same as above.

Part II. On the various embellishments of prose and poetical compositions, rhetorical figures, tropes and other artifices of poetry, on prosody and rhyme, the principles of scansion, the different feet and the modifications of which each is susceptible, with a discussion on the different metres and a dissertation on rhyme, etc., profusely illustrated by quotations from ancient and modern authors.

Fol. 1^b-3^a contain the earlier portion of Sharaf-ud-Dīn Ibnul-Muqri's (d. A. H. 837 = A. D. 1433) 'Unwān-ush-Sharaf (lithographed, Calcutta, A. H. 1272), composed by order of Malik Ashraf Ismā'il bin 'Abbās (A. H. 778-803 = A. D. 1376-1400), the seventh king of the Rasūlī dynasty of Yaman. The 'Unwān-ush-Sharaf, of which only a portion (extending to line 17, p. 5 of the lithographed edition) is quoted in the present MS. as a specimen is a very curious composition. It begins with a treatise on Muhammadan law according to the Shāfi'i school.

Beginning: ---

الحمد لله ولي الحمد و مستحقه الذي لا يقوم بحمده احد من خلقه
و نشهد ان لا ء

ا of الحمد in the above line is written in red. The second الحمد in the line is written in red within a column. بحمد is also written in red within a column, and the last letter of the last word in the line (ا) is written in red too. The first letter of the first word in the second and each succeeding line, or it and one or more of the following letters, and the last letter of the last word, or it and one or two others, are written in red. Portions of the second and each succeeding line are written in red in the columns in which الحمد and بحمد of the first line are so written. The words formed by the "first word" letters, written in red, read from the top downwards, compose a treatise on prosody. The words formed by reading the letters in the right-hand column, from the top downwards, compose an account of the Rasûli dynasty of Yaman. The words formed by reading the letters in the left-hand column compose a treatise on grammar. Those formed by the "last-word" letters compose a treatise on rhyme. There are, therefore, five treatises in all.

Quotations from well-known Arabic and Persian authors, both ancient and modern, are numerous, the last name given being Šâ'ib's (d. A.H. 1088 = A.D. 1677), found on fol. 22^b, line 9. It seems, therefore, probable that the work was composed towards the end of the 17th century or at the beginning of the 18th century. Both parts are elegantly written by the same scribe in beautiful minute Naskh and Nasta'liq in gold, blue and red, within gold and coloured borders with a beautifully illuminated head-piece at the beginning of the First Part. Scattered notes are found here and there on the margins.

Neither of the copies is dated, but apparently they were written immediately after the composition of the work.

(4) Rhetoric, Ornate Prose and Letters.

No. 267.

fol. 247; lines 13; size $8 \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

رسائل الاعجاز

RASÂ'IL-UL-I'JÂZ.

The second of the five Books (Risâlah) of Amîr Khusran's (d. A.H. 725 = A.D. 1325) famous work on epistolography.

and elegant prose-writing entitled *Rasâ'il-ul-I'jâz* or *I'jâz-i-Khusrawî*, completed, according to W. Pertsch, Berlin Cat. No. 1055, on the 7th *Shawwâl*, A.H. 716 = Dec. 23, A.D. 1316.

Beginning :—

در سواد این رساله گلستانها بسیار است بگلهای گونا گون آراسته انهم *

As in the Berlin copy (W. Pertsch, loc. cit.), there are ten *Khaṭs*. The first *Risâlah* has been lithographed in Lucknow, A.D. 1865, and the whole work in the same place, 1876.

This copy, a good one, is written in beautiful clear *Nasta'liq* within gold and coloured-ruled borders, with an illuminated, now faded, head-piece.

Not dated, apparently 17th century.

A note on fol. 1^o is dated A.H. 1114. On the same page the work is wrongly endorsed in a modern hand “اعجاز موسوی.”

No. 268.

fol. 119 ; lines 15 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; 6×3 .

An incomplete copy of one of the aforesaid five *Risâlahs* of Amīr *Khusrau*.

Beginning :—

حمدی که نخستین پایه اش معراج دانشمندان سزد انهم *

Fol. 1^b is followed by a lacuna. Several folios are also missing from the end. The MS. breaks off in the middle of the second *Harf* of the fourth *Khaṭ*. The contents of the second *Harf* of the third *Khaṭ* (fol. 65^a), however, agree with the extract of Letter 3, Book (*Risâlah*) IV, given in Elliot, Vol. III, p. 566.

Written in fair *Nasta'liq* within gold and coloured-ruled borders with an illuminated head-piece and an 'Unwân.

Not dated, apparently 17th century.

No. 269.

fol. 9 ; lines 17-22 ; size 10×6 ; $5 \times 2\frac{1}{2}$.

خوان خلیل

KHWÂN-I-KHALÎL.

Zuhûrî's ظہری (d. about A.H. 1025 = A.D. 1616) well-known preface to the *Khwân-i-Khalîl*.

Beginning after five lines, which undoubtedly are the concluding lines of a prose work of the same poet :—

ای از تو بر اهل تخت و اکیلل سبیل الخ *

Printed at Lucknow, 1846; at Cawnpore, A.H. 1269 and A.D. 1873.

Written diagonally in beautiful minute *Shikastah* hand within illuminated and gold and coloured-ruled borders. The original folios containing the text are gold sprinkled throughout and are mounted on thick piece boards.

Not dated, apparently 19th century.

No. 270.

fol. 56; lines 15; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

Two different collections of letters bound in one volume.

I. Foll. 1^b-29^a. *Ruqa'ât-i-Abul Faql*. The familiar letters of Akbar's Prime Minister Abul Faql *Abu al-Faql*, addressed to friends, collected and edited by his nephew *Nûr-ud-Dîn Muḥammad*, called here, fol. 1^b, *Nûr Muḥammad* نور محمد, who died in A.H. 1003 = A.D. 1594.

Beginning with a short preface :—

بعد از انشای حمد و ثنای مرحضرت خداوند و اهب العطایات الخ *

The letters have been printed in Calcutta, A. H. 1238.

II. Foll. 33^b-56^a. *Ruqa'ât-i-Amân Ullah Husaynî*. A collection of letters by the celebrated *Amân Ullah Khân*, son of *Mahâbat Khân* شاهاب خان, of *Shâh Jahân* and *Aurangzib's* time. He is the author of several other works, and died A. H. 1044 or 1046 = A.D. 1634 or 1637.

Beginning :—

حمد وافر خدایرا که یاقوت قوت ناطقه بی بهادر عقد انشای ثنای کبریا *

This collection seems to be identical with the shorter one noticed in *Ethé, Ind. Office Lib. No. 2934*. Printed in Calcutta, and lithographed in Lucknow, A.H. 1269.

Written in careless *Ta'liq*.

Dated 1228 Bengali year.

Scribe :—رحمعلي الحسيني.

No. 271.

foll. 55; lines 15; size 8×5 ; $6\frac{1}{2} \times 3\frac{3}{4}$.

رمز و اشارهای عالمگیری

RAMZ-WA-ISHÂRAHÂ-I-'ÂLAMGÎRÎ.

A collection of short letters written by Aurangzib اورنگ زیب to his children and some of the nobles of his court, edited and collected by Subudh Mal سبده مل (in Elliot, Hist. of India, Vol. VII, p. 205, "Budh Mall"), surnamed Râm, at the desire of Râjah Âyâ Mal راجه آيا مل. The title forms a chronogram for the date of compilation, A.H. 1152 = A.D. 1739.

Beginning:—

تمهید نگارش کلام و تسوید گذارش مرام تکمید واحد برحق و توحید
محیط مطلق است *

The letters are arranged under the heads of the persons to whom they are addressed. The collection has been lithographed in the Anwâr-i-Muhammadi Press, A.H. 1293, under the title of رقعات عالمگیری. This title is also found in the subscription of the present MS.

Written in ordinary Ta'liq.

Not dated, apparently 19th century.

No. 272.

foll. 171; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

کلمات طیبات

KALIMÂT-I-ṬAYYIBÂT.

A very beautiful and correct copy of a collection of notes written by Aurangzib اورنگ زیب in the latter portion of his reign, consisting for the most part of short instructions for letters to be written in his name, by his favourite Secretary, 'Inâyat Ullah Khân عناية الله خان (d. A.H. 1179 = A.D. 1765), who edited the collection.

Beginning:—

الهي از قلم شکسته و زبان خسته چه آید که سپاس و ستایش جذاب
کبریا را شاید النح *

The versified chronogram, expressing the date of the compilation, A.H. 1131 = A.D. 1718, mentioned by Rieu i, p. 401, is not found here.

This collection has been printed, under the title of *رتعات عالمگیر*, in Lucknow, A.H. 1260, and in Lahore, A.H. 1281.

Written in beautiful bold Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwân. The Arabic quotations, written in red, are supplied with vowel points.

Two illuminated stars at the beginning of the copy contain the title of the work and the name of the editor, written in bolder Nasta'liq, *کلمات طببات عالمگیری من تالیف عنایت الله خان*.

Dated A.H. 1141; i.e. ten years after the date of compilation.

Scribe:—محمد پناه بن شیخ محمد.

No. 273.

fol. 66; lines 14; size $8\frac{1}{2} \times 5$; 7×4 .

ذخیرۂ جواهر

DAKHÎRAH-I-JAWÂHIR.

A defective copy of a collection of letters written to Aurangzib and the princes and nobles of his time. The copy is defective at both ends and opens abruptly with a part of the compiler's name *Shâh Nawâz*, thus:—

..... شاه نواز حسینی از سخنوران عصر و دتیقه سنجان دهر التماس

میدارد که چون این عامی *

From the defective preface in the present copy we can however glean the following particulars:—The above-named *Shâh Nawâz Husaynî*, who flourished during the time of Aurangzib, was a *Munshî* of Sayyid 'Izzat Khân of Muhammad 'Azîm's Court. He was requested by his brother Muhammad Hayât to collect and edit some of the letters which he, in the capacity of *Munshî*, had written to Aurangzib and the princes and nobles of his reign. Hence the present collection. The MS. breaks off with the following words:—

و برای درست ساختن کاغذ مطالبه عمل خانمردم قصد داشتند ...

Written in legible Ta'liq and *Shikast*.

Not dated, apparently 19th century.

No. 274.

fol. 24; lines 16; size $9\frac{3}{4} \times 6$; $9 \times 5\frac{1}{4}$.

An anonymous collection of private letters written in the 19th century. Beginning abruptly without any preface:—

..... پیشتر کہ از کمال نوازش و عطوفت یکجفت کبوتر تاجدار
عنایت شده بود در احتیاط و حفاظت آن هیچ نوع تساهل و تغافل
راہ نمی یافت النج *

Written in careless and ugly Ta'liq.
Not dated, apparently 19th century.

(5) Proverbs.

No. 275.

fol. 218; lines 17; size $9\frac{1}{2} \times 6$; 7×4 .

معجائب الامثال

'AJÂ'IB-UL-AMSÂL.

A collection of Persian proverbs with short verbal explanations and anecdotes illustrating the origin and application of proverbs, by Muḥammad 'Alī Jabal-rūdī محمد علی جبل رودی, who lived in the eleventh century of the Hījrah and came to Ḥaydar-âbâd A.H. 1054 = A.D. 1644, in the time of 'Abd Ullah Quṭub Shâh: see Rieu, p. 773^b.

Beginning:—

غازہ پیرائی رخسارہ شاهد کلام بحمد خالقست النج *

The proverbs are alphabetically arranged, each letter forming a Section (Faṣl). The work seems to be identical with the *جامع التمثیل* by the same author, noticed in Rieu loc. cit., but the preface is different.

A very incorrect copy. Written in ordinary Ta'liq. The MS. is worm-eaten and damaged in many places.

Not dated, apparently 19th century.

VII. POETRY.

Anthologies.

No. 276.

fol. 574; lines 23; size 14×9; 9×5.

شاهنامه

SHÂH NÂMAH.

An exceedingly valuable copy of the famous epic poem *Shâh Nâmah*, by Abul Qâsim Mansûr surnamed Firdausi *منصور الفارسی*, who was born in Shâdâb near Tûs about A.H. 321 or 322 = A.D. 933 or 934, and died in A.H. 411 = A.D. 1020. According to some the poet died in A.H. 416 = A.D. 1025 or A.H. 421 = A.D. 1030.

The work has been frequently lithographed and printed. See Ette, Ind. Office Lib. Cat. No. 860.

This copy contains the introduction written in A.H. 829 = A.D. 1426 by the order of Mirzâ Bâysangar, and begins thus:—

سپس و آفرین خدایرا جل جلاله که این جهان آفرید انعم *

The preface concludes with a list of the ancient Persian kings from Kayûmurz to Yazdijird described in the text.

The poem opens thus on fol. 10^a:—

بنام خداوند جان و خرد کز و برتر اندیشه بر نگذر

The second half of the *Shâh Nâmah*, which begins on fol. 263^b is entitled here *کتاب لهراسپ نامه*.

A very fine specimen of eastern ornamentation containing the following quatrains written in golden letters on foll. 1^b-2^a.

ای تازه و محکم ز تو بنیاد سخن هرگز نکند چون تو کسی یاد سخن
فردوس مقام بادت ای فردوسی انصاف که نیک دادی داد سخن

The following folios contain richly illuminated illustrations:—
7^a, 10^b, 66^a, 100^a, 123^a, 156^b, 182^b, 210^a, 232^b, 246^a, 263^b, 286^a, 295^a,
315^b, 333^a, 349^a, 361^b, 382^b, 392^b, 415^a, 424^a, 457^b, 478^b, 507^b, 526^a
and 540^b.

Written in fine Nasta'liq, within four gold and coloured-ruled columns. The headings are written on gold grounds.

Not dated, apparently 18th century.

A note on fol. 1^a says that 'Inâyat Ullah Sâlâri of Murshid-âbâd purchased this MS. through Sayyid Muḥammad Tâhir Shîrâzî for rupees seven hundred. A second note on the same folio says that Maulavî Sayyid Şadr-ud-Din Aḥmad of Bûhâr, Bardawân, received it from the said 'Inâyat Ullah.

No. 277.

fol. 499; lines 24; size $15\frac{1}{2} \times 9\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the Shâh Nâmah wanting the Bâysangari preface.

Beginning:—

بنام خداوند جان و خرد کزین برتر اندیشه برنگرد

Foll. 1^b-2^a contain sumptuously designed decorations. Other illustrations are to be found on foll. 11^b, 29^b, 57^a, 64^a, 88^a, 100^a, 133^b, 141^a, 163^b, 173^b, 201^a, 217^a, 244^a, 282^b, 295^a, 311^a, 341^a, 402^a, 414^b, 458^a and 480^b.

Foll. 5^a-493^b are written in the same hand as the preceding copy. The first four folios and foll. 494-499 are supplied in a later Indian hand. Written within four columns within gold and coloured-ruled borders.

Not dated, apparently 16th century.

No. 278.

fol. 208; lines 13; size $10\frac{1}{2} \times 7$; $8 \times 4\frac{1}{2}$.

منتخب شاهنامه

MUNTAKHAB-I-SHÂH NÂMAH.

An abridgment of Firdausî's Shâh Nâmah, with copious extracts from the poem, connected by a prose narrative. It contains an account from Kayûmurş to Ardashîr Bâbagân.

Beginning:—

* حمدیغایت و ثنای بی نهایت مرحضرت کبریای واجب الوجودی را *

The author Tawakkul Beg bin Tûlak Beg بن توکل بیگ, an officer of Prince Dârâ Shikûh, made this abridgment at the request of Shamsîr Khân, Thânahdâr of Gaznîn, to whom he was sent as a chronicler by the said prince in A.H. 1063 = A.D. 1652.

The work is also known as *Khulâṣah-i-Shâh Nâmah*, *Târikh-i-Dilkushâ* and *Târikh-i-Shamshir Khânî*.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

No. 279.

foll. 238 ; lines 15 ; size $9 \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

يوسف وزليخا

YÛSUF WA ZALÎKHÂ.

Firdausî's romantic poem on the loves of Yûsuf and Zalikhâ.

Beginning:—

بنام خدای که جان آفرید زمین و زمان و مکن آفرید

The work has been repeatedly lithographed in Cawnpore.

Dr. Ethé has published an excellent edition of the work.

Written in neat Nasta'liq within gold and coloured-ruled borders. First two folios are profusely illuminated. The MS. is worm-eaten and pasted over in many places.

Dated A.H. 1038.

Scribe:—پیر محمد ابن شیخ جلال الکاتب القنوجی.

A note on the fly-leaf at the beginning in the handwriting of the donor records the price of the MS. as Rs. 15.

No. 280.

foll. 139 ; lines 14 ; size $11 \times 6\frac{3}{4}$; 7×4 .

دیوان ابو الفرج رونی

DÎWÂN-I-ABUL FARAJ RÛNÎ.

The lyrical poems of Maulânâ Abul Faraj bin Mas'ûd of Rûn, a village in Lahore مولانا ابو الفرج بن مسعود الرونی. He flourished during the reigns of Sultân Ibrâhîm Gaznawî (d. A.H. 492 = A.D. 1098) and Sultân Mas'ûd Gaznawî (d. A.H. 508 = A.D. 1114), to both of whom he addressed a large number of laudatory poems.

The dîwân opens with a biographical sketch of the poet, beginning thus:—

حکیم ابو الفرج از شعرای جلیل الشان و از فصحاى عذب البیان
است النح *

Beginning of the diwân :—

عز و کوارنده پادشاه جهان را ناصر دین راعی زمین و زمان را

The usual beginning of the diwân is found on fol. 51^a, as follows :—

سپهر دولت و دین آفتاب هفت اقلیم ابو المظفر شاه مظفر ابراهیم

The diwân consists of two parts, of which the first contains Qaṣīdahs, a few Qiṭ'ahs and a series of Rubā'is, all arranged in alphabetical order; and the second, a large number of Gazals, intermixed with Qaṣīdahs and Qiṭ'ahs, without any order, beginning thus on fol. 86^b :—

یا رب این مائیم و این صدر رفیع مصطفی است

یا رب این مائیم و این فرق عزیز مجتبی است

Foll. 137^b-139^b contain a series of alphabetically arranged Rubā'is intermixed with those of 'Umar K̲hayyām (cf. Rieu ii., p. 546^a), beginning :—

می بر کف من نه که دلم پرتاب است وین عمر گریز پای چون سیماب است

بشتاب که آتش جوانی آب است برخیز که بیداری دولت خواب است

Written in bold and fair Nasta'liq within gold and coloured-ruled borders, with three illuminated 'Unwāns on fol. 1^b, 2^a and 86^b. Spaces for headings are left blank throughout the copy.

Not dated, apparently 19th century.

No. 281.

fol. 244; lines 21; size 8½ × 4½; 5¾ × 2¼.

حدیقة الحقیقه

HADÎQAT-UL-HAQÎQAH.

The well-known poem on ethics by Sanâ'î, with his full name Abul Majd Majdûd bin Âdam Sanâ'î ul-Ġaznawî مجدود ابن المجد مجدد بن آدم سنائی الغزنوی, who died most probably in A.H. 545 = A.D. 1150. For the various conflicting statements of the dates of the poets' death and his works see Bankipur Lib. Cat. Nos. 17-22.

The poem is preceded by a preface of 'Alî Raqqâm (or according to Hâj. K̲hal. iii, p. 40, 'Alî Raffâ) who calls himself a disciple of Sanâ'î. The preface begins thus :—

الحمد لله الخبير بخفيات الضامير الحكيم الخ *

The poem begins thus on fol. 7^b :—

ای درون پرور آری ای خرد بخش بیخرد بخشای

The poem is divided into ten chapters, fully enumerated in Ethé, Bodl. Lib. Cat. No. 528.

This copy breaks off with the chapter در قناعت و انزوی خود گوید.

Written in clear Nasta'liq within gold and coloured-ruled borders with the headings in red.

Not dated, apparently 16th century.

The MS. is slightly worm-eaten.

No. 282.

fol. 299; lines 17; size $10\frac{1}{2} \times 6$; $6\frac{3}{4} \times 2\frac{1}{2}$.

THE SAME.

Another copy of Sanā'is Ḥadiqah without any preface.

Written in a clear Nasta'liq within gold-ruled borders.

Foll. 1-23, 171-187 and 196-202, written in clear Indian Nasta'liq, are supplied in a later hand.

Spaces for headings are left blank on foll. 2^a, 4^a, 7^b, 9^b, 12^a, 13^a, 14^a, 15^a, 16^a, 17^a, 18^a, 18^b, 21^a, 22^a, 22^b and 23^a.

Additions and emendations are occasionally found on the margins.

Dated Rabi' I, A.H. 1033.

Scribe:—محمد رضا مصري.

A seal bearing the following verse from Nizāmīs Sikandar Nāmāh, is found at the end :—

خرد را تو روشن بصر کردی چراغ هدایت تو بر کردی

All the original folios have been mounted on new margins.

No. 283.

fol. 215; lines 19; size $12\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

لطائف الحقایق من نغایس الدقایق

LAṬĀ'IF-UL-ḤAQĀ'IQ MIN NAFĀ'IS-UD-DAQĀ'IQ.

The well-known revised and collated edition of Sanā'is Ḥadiqah with commentaries and explanations of the text, by 'Abd-ul-Laṭīf bin 'Abd Ullah 'Abbāsī العباسي (d. A.H. 1048 or 1049 = A.D. 1638 or 1639). This is 'Abd-ul-Laṭīf's larger commentary on the Ḥadiqah, and an abridgment of this composed

by him in A.H. 1044 = A.D. 1636, is described in Ethé, India Office Lib. Cat. No. 923. He began the work in A.H. 1040 = A.D. 1630, and finished it in A.H. 1042 = A.D. 1632

For full particulars see Bankipur Lib. Cat. Vol. I, pp. 25-29, where a valuable copy of this commentary is noticed. The present commentary is divided by the binder into two separate volumes. Vol. I contains three prefaces by 'Abd-ul-Latif and one by Sanā'i.

fol. 1^b-6^b. 'Abd-ul-Latif's first preface, called *مِرَاةُ الْعَدَانِقِ*, written in A.H. 1038 = A.D. 1628.

Beginning:—

• این نو شکفته گلزارِ یست که درین هنگام همیشه بهارِ انج

fol. 7^b-14^a. The preface of Sanā'i

Beginning:—

• سپاس و ستایش مبدعی است که بساختن پاک انج

fol. 14^b-16^a 'Abd-ul-Latif's second preface called *رَاسَتَه خِیَابَانِ*.

Beginning:—

• بر نافتان بصیر و عیرِ فیان خبیر رسته بازارِ ملک صورت و معنوی انج

fol. 16^a-17^b 'Abd-ul-Latif's third preface called *گُلِ سَرِ سِد*.

Beginning:—

• چون پاکیزه میوه باغ اصطفای گرامی گوهر انج

fol. 18^a-26^b. The contents of the *Hadiqah*.

fol. 27^a. The versified index of the ten chapters into which the *Hadiqah* is divided.

fol. 27^b begins the commentary:—

• ای درون پرور و بیرون آرای انج

This copy breaks off with the catch-words *تا ازین سایه*.

No. 284.

fol. 220; lines and size same as above.

The second volume, or the continuation of the preceding copy, opening with the line:—

تا ازین سایه می هراسی تو در ز خرمهره چون شناسی تو

The date of composition of the *Hadiqah*, given at the end of this copy, is A.H. 534.

Both the copies are written in ordinary Indian *Ta'liq* by one scribe.

Not dated, apparently 19th century.

Marginal notes and emendations are occasionally found in both the copies.

No. 285.

fol. 26; lines 15; size 11×6 ; $6 \times 2\frac{3}{4}$.

کنوز الرموز

KUNÛZ-UR-RUMÛZ.

Another Maṣnawī by the same Sanā'ī which is also called سیر العباد الی المعاد.

Beginning:—

مرحبا ای برید سلطان وش ای ترا تخت آب و تاج آتش

Foll. 1^b and 2^a are profusely illuminated.

Written in beautiful Nasta'liq within gold-ruled borders. The headings on foll. 3^b and 6^b are written on gold ground. Spaces for headings are left blank throughout the copy.

Not dated, apparently 17th century.

A fine copy.

No. 286.

fol. 169; pp. 337; lines 19; size $12\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4$.

دیوان سنائی

DÎWÂN-I-SANÂ'Î.

The lyrical poems of Sanā'ī with his preface, beginning thus:—

سپاس و ستایش مبدعی را که بسخن پاک النخ *

The diwān consists of Qaṣīdahs and Gazals (intermixed) arranged in alphabetical order (pp. 14-290), Fards or single verses without any order (pp. 290-291), and Rubā'īs in alphabetical order (pp. 291-337).

Beginning of the diwān, p. 14:—

ای در دل مشتاقان از یاد تو بستانها بر حجت بیچونی از صنع تو برهانها

Written in a careless Indian Nasta'liq. Spaces are left blank in several places. Additions and emendations are found in several places.

Dated, Sunday the 20th of Asār, 1299 (= A.H. 1310).

Scribe:—طالب الرحمن منگلکوٹھی

No. 287.

fol. 85 ; lines 14 ; size $10\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

دیوان معزی

DÎWÂN-I-MU'IZZÎ.

The lyrical poems of Amîr Muḥammad bin 'Abd-ul-Malik ^{معزی} ^{امیر محمد بن عبد الملك معزی}, poetically surnamed Mu'izzî, a native of Samarqand. He died in A.H. 542 = A.D. 1147.

Beginning :—

تا دل من در هوای نیکوان گشت آشنا در سرشک دیده گردانم چو مرد آشنا

The diwân consists of two sections, of which the first contains Qaṣīdahs (fol. 1^b-54^b) without any order. The second (fol. 55^b-85^b), containing a number of Gazals in alphabetical order, begins as in Sprenger, p. 501.

باز آمد و آورد خزان لشکر سرما الخ *

Written in bold and fair Nasta'liq within gold and coloured-ruled borders, with two 'Unwāns respectively on fol. 1^b and 55^b. Spaces for headings are left blank throughout.

Not dated, apparently 19th century.

No. 288.

fol. 19 ; lines 9 ; size $10 \times 6\frac{3}{4}$; 6×4 .

A very beautiful copy of a metrical translation of the hundred sayings of 'Alī bin Abū Ṭālib.

Beginning without any preface :—

بهترین هر کلام ای نور چشم مردمان هست نام خالق بسیار بخش مهربان

Neither the name of the translator nor the title of the work is found in the text. The following endorsement is found on the fly-leaf at the beginning : ترجمه کلمات مکنونه امیر المؤمنین علی رضی الله

It seems to be identical with the ترجمه صد کلمه “translation of the hundred sayings” by the celebrated poet Rashīd-ud-Dīn Waṭwāt (d. A.H. 578 = A.D. 1182), noticed in Rieu, pp. 553^b and 790^b.

The Arabic text is written in elegant gold and blue Naskh, followed by the translation written in beautiful minute Nasta'liq within floral designed space sprinkled with gold dust. Double-

page 'Unwân and beautifully illuminated head-piece. Thick, creamy paper.

This copy, representing the best specimen of Arabic and Persian calligraphy, is of the penmanship of the famous scribe

محمد الكاتب الشيرازي.

Dated, A.H. 943.

The original folios have been mounted on new margins.

No. 289.

fol. 52; lines 9; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

نثر الآلي

NAṢR-UL-LA'ÂLÎ.

Another metrical translation of a similar collection of the sayings of 'Alî, by a poet who adopts the Takhalluṣ Ḥasan حسن (cf. fol. 52^b, ll. 4 and 7), arranged in alphabetical order.

Beginning:—

مومنانرا امير و سرور گفتم *

An illuminated star in the head-piece contains the title of the work:—

نثر الآلى مترجم منظوم *

meaning that it is a metrical translation of the نثر الآلى, i.e. sentences ascribed to 'Alî.

Written in beautiful minute Nasta'liq within gold and coloured-ruled borders, with an illuminated head-piece. The Arabic text is written in large Nasta'liq.

Not dated, apparently 17th century.

No. 290.

fol. 339; lines 19; size $9\frac{1}{4} \times 5$; 6×3 .

ديوان انوري

DÎWÂN-I-ANWARÎ.

The dîwân of the great Persian Qaṣidah writer and astrologer Aḥmad-ud-Dîn Anwari ايوحي الدين انوري who at first adopted the

poetical title of *Khâwari*, assumed from his birth-place *Khâwarân*, but subsequently changed it to *Anwari*. He flourished under *Sultân Sanjar* (d. A.H. 562 = A.D. 1166) and died A.H. 587 = A.D. 1191.

The *diwân* has been printed and lithographed respectively in *Tabriz*, A.H. 1260 and 1266; in *Lucknow*, 1880.

The present copy is slightly defective at the beginning and opens abruptly thus:—

بجنب رای تو منسوخ چشمه خورشید به پیش قدر تو مدروس گنبد خضرا

Qasidahs, fol. 1^b; *Muqatta'ât*, fol. 178^b; *Gazals*, fol. 271^a; *Rubâ'is*, fol. 335^a.

There is a lacuna after fol. 6^a. Spaces for headings are left blank throughout.

Written in fair *Nasta'liq* with additions and emendations.

Dated, *Jamadi I*, A.H. 1012.

No. 291.

fol. 324; lines 17; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

دیوان خاقانی

DÎWÂN-I-KHÂQÂNÎ.

A good copy of the lyrical poems of the celebrated poet *Khâqânî*, with his full name *Afdal-ud-Din Badil Ibrâhim bin 'Alî Najjâr Khâqânî Shirwânî* افضل الدين بدیل ابراهیم بن علی بخار خاقانی whose father was a carpenter and mother a nestorian Christian converted to *Islâm*. He at first adopted the title of *Haqâ'iqî*, which he subsequently changed to *Khâqânî*. He died, according to reliable sources, A.H. 595 = A.D. 1198.

Beginning:—

دل من پیر تعلیم است و من طفل زبان دانش

دم تعلیم سر عشر و سر زانو دیستانش

This *diwân* consists of *Qasidahs* (fol. 1^b); *Tarji'-bands* (fol. 203^a), *Marâṣi* (fol. 249^b); *Qit'ahs* (fol. 310^b) and *Rubâ'is* (fol. 313^a).

Written in beautiful *Nasta'liq* within gold and coloured-ruled borders with an illuminated head-piece. The headings are written in red. The first 98 folios contain marginal and interlinear notes.

Not dated, apparently 16th century.

No. 292.

foll. 369; lines 13; size $12\frac{1}{2} \times 8\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

THE SAME.

Another copy of Khâqânîs diwân, containing chiefly Qaṣīdahs. Beginning as usual:—

دل من پیر تعلیم است النخ *

The following subscription is found at the end of the copy:—

ازینجا در جلد دیگر نوشته شد *

i.e. "from this place the contents are written in another volume."

Marginal and interlinear notes are found at the beginning of the copy.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

No. 293.

foll. 228; lines 15; size $10 \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

شرح دیوان خاقانی

SHARḤ-I-DÎWÂN-I-KHÂQÂNÎ.

A commentary on the abstruse verses of Khâqânî, by Muḥammad bin Dâ'ud bin Muḥammad 'Alawî Shâdiâbâdî بن داؤد بن محمد بن شادیا بادی, a favourite courtier of Sultân Naṣir-ud-Din Khiljî, who reigned in Mâlwah, A.H. 906-916 = A.D. 1500-1510. Shâdiâbâd, also called Mândû, is a division of Mâlwah. The author also wrote a commentary on the difficult verses of Anwarî.

The present commentary begins with a preface:—

جواهر زواهر سپاس بقیاس نثار حضرت صمدیه النخ *

Written in legible Nasta'liq.

Not dated, apparently 18th century.

No. 294.

fol. 29 ; lines 15 ; size $7\frac{1}{4} \times 3\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

دیوان نظامی

DÎWÂN-I-NIZÂMÎ.

A collection of lyrical poems attributed to Nizâmî, with his full name Nizâm-ud-Dîn Abû Muḥammad Ilyâs bin Yûsuf bin Mu'ayyid ul-Ganjawî مؤید بن یوسف بن محمد الیاس. He was born in A.H. 535 = A.D. 1140 and died, according to reliable authorities, A.H. 599 = A.D. 1202.

Beginning :—

هر که از روی خرد روی به یزدان آرد

لطف یزدانش همی تکفؤ غفران دارد

The *diwân* consists chiefly of Qasîdahs (fol. 1^b-12^a) without any alphabetical order. The *Gazals* in alphabetical order begin thus on fol. 27^b :—

معشوق زهرا رخ که دلم کرد مبتلا فریاد از آن در نرگس جادوی او مرا

The MS., an incomplete one, is written in fair Nasta'liq within gold and coloured-ruled borders. Folios have been misplaced in several places.

Several notes in the MS. say that this copy once belonged to Maulavî Muḥammad Mazhar, son of Maulavî Gulâm Subhân Khân Bahâdur, Qâdî-ul-Quḍât of Bengal, son of Maulavî Muḥammad Wâjid, of Pandwah in Hugli.

Not dated, apparently 18th century.

No. 295.

fol. 385 ; lines 19 ; size $11\frac{1}{2} \times 7$; $7\frac{1}{4} \times 3\frac{3}{4}$.

خمس نظامی

KHAMSÂH-I-NIZÂMÎ.

A very interesting and valuable copy of the five poems of Nizâmî.

1. مخزن الاسرار Makḥzan-ul-Asrâr.

A mystic poem, composed A.H. 572 or 573 = A.D. 1176 or 1177 and dedicated to Fakhr-ud-Dîn Bahrâm Shâh (d. A.H. 622 = A.D. 1225), son of Dâ'ûd, king of Armenia and Rûm.

Beginning:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هست کلید در گنج حکیم

Lithographed, Lucknow, 1869, 1872, and with a commentary, 1881; Cawnpur, 1869. Edited by H. Bland, London, 1844.

2. خسرو و شیرین *Khusrāu wa Shīrīn*. The loves of *Khusrāu* and *Shīrīn*, composed A.H. 576 = A.D. 1180.

Beginning, fol. 33^b:—

خداوندا در توفیق بکشی نظامی را ره تحقیق بنمای

Lithographed at Lahore, A. H. 1288.

3. لیلی و مجنون *Laylī wa Majnūn*. A poem on the loves of *Laylī* and *Majnūn*, composed A.H. 584 = A.D. 1188 and dedicated to *Shīrwān Shāh* (d. A.H. 584).

Beginning, fol. 112^b:—

ای نام تو بهترین سر آغاز بی نام تو نامه کی کنم باز

Edited, Lucknow, 1870 and 1888.

4. هفت پیکر *Haft Paykar*, or "The Seven Stories" related by the seven favourites of the king, *Bahrām Gūr*, hence its other name *قصه بهرام گور*.

Beginning, fol. 173^b:—

ای جهان دیده بود خویش از تو هیچ بودی نبود پیش از تو

The poem was written for 'Alā-ud-Dīn Karb Arstān, a descendant of *Aqshānqar Aḥmadīlī*. He was governor of *Marāḡah*, where he was besieged in A.H. 602 = A.D. 1205. See *Kāmil*, Vol. XII, p. 156, and Vol. X, p. 483. It was completed 14th *Ramaḍān*, A.H. 593 = A.D. 1196.

Lithographed in Bombay 1849, and Lucknow A.H. 1290. One of the Seven Tales was published with a German translation by F. von Erdmann in his "Behramgur und die Russische Fuers-tentochter," *Kasan*, 1844.

5. اسکندر نامه *Iskandar Nāmah* or "The Book of Alexander."

The poem is divided into two parts; the first part, called *Sharaf Nāmah-i-Iskandari*, or *Iskandar Nāmah-i-Barri*, treats of Alexander as a conqueror, and records his battles on land. The second part, entitled variously *Khīrad Nāmah-i-Iskandari*, *Iqbāl Nāmah-i-Iskandari* or *Iskandar Nāmah-i-Bahrī*, describes the king as a prophet and philosopher, and relates his adventures at sea.

The first part, dedicated to Nuṣrat-ud-Dīn Abū Bakr (A.H. 587-607 = A.D. 1191-1210) and completed in A.H. 597 = A.D. 1200, begins thus on fol. 244^b :—

خدایا جهان بادشاهی تراست ز ما خدمت آید خدائی تراست

The second part dedicated to Malik Qāhir 'Izz-ud-Dīn Mas'ūd (A.H. 607-615 = A.D. 1210-1218) begins thus on fol. 335^b :—

خرد هر کجا گنجی آرد پدید ز نام خدا سازد آنرا کلید

The first part of the *Iskandar Nāmāh* was edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text was printed in Calcutta, A.H. 1269, and lithographed with marginal notes in Lucknow, A.H. 1282, and in Bombay, 1277 and 1292. Extracts from the first part will be found in Franz von Erdmann's work "De Expeditione Russorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes, 1829.

The whole of the first part has been translated into English by Captain H. W. Clarke, London, 1881.

The second part was edited, under the title of *Sikandar Nāmāh-i-Baḥrī*, by Dr. Sprenger, Calcutta, 1852 and 1869.

This valuable copy is written in beautiful fine Nasta'liq within four gold and coloured borders with finely illuminated frontispieces and 'Unwāns at the beginning of each poem. The headings are illuminated and written in blue throughout the copy. The following folios contain full page miniatures in the best Persian style :—1^b, 2^a, 15^b, 32^a, 48^a, 70^b, 87^a, 124^a, 137^b, 150^a, 167^b, 200^a, 207^b, 211^a, 215^a, 219^b, 226^a, 231^a, 260^a, 277^b, 294^a, 297^b, 343^b, 356^a, 369^a, 384^b and 385^a.

Dated A.H. 941.

No. 296.

fol. 123; lines 9; size 8½ × 4½; 5½ × 3.

مخزن الاسرار

MAKHZAN-UL-ASRÂR.

Another copy of Nizāmī's *Maḥzan-ul-Asrâr*. The date of composition of the poem given here, fol. 123^b, is A.H. 559 = A.D. 1163.

Beginning :—

هست کلید در گنج حکیم بسم الله الرحمن الرحيم

Written in large and legible Nasta'liq within red-ruled borders, with the headings in red. The first 34 folios contain copious notes and annotations.

Dated Bihâr, 16 Rabi' I, A.H. 1041.

Scribe:—عبد الواحد.

No. 297.

fol. 63; lines 15; size $10\frac{3}{4} \times 6\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

دیوان اثیر اخسیکتی

DÎWÂN-I-AŞÎR AKHSİKATÎ.

* The lyrical poems of Maulânâ Aşîr-ud-Dîn of Akhsikat (on the river Jaxartis in Fargânah) مولانا اثیر الدین اخسیکتی, a disciple of Shaykh Najm-ud-Dîn Kubrâ (d. A.H. 618 = A.D. 1221) and a panegyrist of Sultân Arslân bin Tuğrul (A.H. 555-571 = A.D. 1160-1175) and Qizil Arslân (A.H. 581-587 = A.D. 1185-1194). Aşîr died in A.H. 608 = A.D. 1211.

The diwân, consisting of Qasîdahs, Gazals and Qit'ahs, begins thus:—

بداد خازن هامون همه ذخایر معدن نشاند دامن گردون همه جواهر کوکب

The folios are misplaced in many places and the proper order should be:—fol. 1^b-21^b, 26^a-29^b, 22^a-25^b, 30^a-43^b, 45^a, 44^a, 46^a-62^b.

Written in good Nasta'liq within gold and coloured-ruled borders with illuminations at the beginning and end of the copy.

Not dated, apparently 16th century.

No. 298.

fol. 40; lines 8; size $8\frac{1}{4} \times 5$; $6\frac{1}{2} \times 4$.

نصاب الصبیان

NIŞÂB-UŞ-ŞİBYÂN.

The well-known versified Arabic-Persian Vocabulary of Mullâ Muḥammad Badr-ud-Dîn, better known as Abû Naşr of Farâb in Sijistân ملا محمد بدر الدین المعروف به ابو نصر فراهی. He flourished in the reign of Bahrâm Shâh, who began to rule in Sistân, A.H. 611 = A.D. 1215. Abû Naşr was still alive in A.H. 617 = A.D. 1230, the year in which he completed the present work.

Beginning:—

همی گوید ابو نصر فراهی نصابم را بخوان گر علم خواهی

The work consists of 220 bayts. The Arabic and Persian words used in the text are represented by the letters ع for Arabic and ف for Persian.

The work has been frequently published, once in Calcutta, 1819. Written in Nîm-Shikastah.

Not dated, apparently 18th century.

No. 299.

fol. 272; lines 11; size 7×5 ; $4\frac{1}{2} \times 2\frac{1}{2}$.

مثنویات مطار

MAṢNAWÎYÂT-I-‘AṬṬÂR.

A collection of the four Maṣnawîs of the celebrated mystic and profound Ṣūfî poet Abû Ḥamid Muḥammad bin Abû Bakr Ibrâhîm Farid-ud-Dîn ‘Aṭṭâr of Nishâpûr ابو حامد محمد بن ابوبکر ابراهيم فرید الدین عطار النیسابوری, who was born A.H. 513 = A.D. 1119, and was killed by the Mughals A.H. 627 = A.D. 1229.

Contents:—

I. خیاط نامه K̲hiyâṭ Nâmah, beginning on fol. 1^b:—

بنام آنکه هستی زو نشان یانت نفوس ناطقه زو نور جان یانت

It is divided into ten chapters, فصل, enumerated by Sprenger, p. 356.

II. هفت وادی Haft Wâdi, beginning on fol. 46^b:—

حمد پاک از جان پاک آن پاک را کو خفانت داد مشیت خاک را

III. وصلت نامه Waṣlat Nâmah, beginning on fol. 77^b:—

ابتدا کردم بنام کردگار صانع هفت و شش و پنج و چهار

IV. جوهر الذات Jauhar-ud-Dât. This is only the first of the three daftars of the Jauhar-ud-Dât and is incomplete. Beginning, fol. 154^b:—

بنام آنکه نور جسم و جانست خدای آشکارا و نهانست

The first three Maṣnawîs (fol. 1^b-153^a) are written in ordinary Nasta‘liq, inclined towards Naskh, by صلاح کشمیری, and are dated A.H. 1203. The last, written in Ta‘liq, breaks off with the verse

تو هم در خورد خود میگوئی اسرار که هر کس می نباشد مرد این کار

No. 300.

fol. 800; lines 15; size $10 \times 6\frac{1}{2}$; 7×4 .

مثنویات مطار

MAṢNAWĪYÂT-I-'AṬṬÂR.

A collection of another Maṣnawis of 'Aṭṭâr:—

I. گل خسرو, Gul Khusrau, beginning on fol. 1^b:—

بنام آنکه کنج جسم و جان ساخت طلسم گنج و جان هر دو جهان ساخت

II. مظهر العجائب, Maẓhar-ul-'Ajâ'ib, beginning on fol. 293^b:—

آفرین جان آفرین بر جان جان زانکه هست او آشکارا و نهان

III. اسرار نامه, Asrâr Nâmah, beginning on fol. 535^b:—

بنام آنکه جانرا نور دین داد خرد را در خدا دانی یقین داد

This poem ends with a colophon where the title of the work is wrongly given as گل و خسرو.

IV. منطق الطیر, Manṭiq-uṭ-Ṭayr, beginning on fol. 644^b:—

آفرین جان آفرین پاک را آنکه جان بخشید و ایمان خاک را

This poem, composed, according to Rieu, Suppl. No. 235, ii, A.H. 583 = A.D. 1187, is divided into thirty sections. Lithographed in Lucknow A.H. 1288, and Bombay A.H. 1280. Edited by Garcin de Tassy, Paris, 1857.

Written in Indian Nasta'liq with the headings in red. The last Maṣnawī is written on blue papers.

Not dated, apparently 18th century.

Scribe:—حاتم الدین.

A seal of سید احمد رضا dated A.H. 1251 is found at the beginning and end of the copy.

No. 301.

fol. 137; lines 16; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5 \times 2\frac{1}{2}$.

منطق الطیر

MANTIQU-UT-ṬAYR.

A badly damaged copy of 'Aṭṭâr's Manṭiq-uṭ-Ṭayr.

Written in a careless Nīm Shikastah with the headings in red.

Foll. 1-2, 8-9 and 129-137 are supplied in a later hand.

Not dated, apparently 17th century.

The last folio contains a colophon dated Saturday, Jumâdâ II.

A.H. . . . 44, by شیخ نور الله برهاری.

No. 302.

fol. 301; lines 21; size $8\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{3}{4} \times 2\frac{1}{2}$.

مظہر العجائب

MAZHAR-UL-'AJÂ'IB.

A copy of 'Attâr's Mazhar-ul-'Ajâ'ib.

Written in fair Nasta'liq within ruled borders with an illuminated but faded frontispiece. The headings are written in red throughout the copy. Marginal notes are occasional. Foll. 279-295 are written in a later hand. The date of transcription, given in the colophon, has been erased by some mischievous hand, but apparently the copy was transcribed in the 18th century.

Foll. 1 and 295-301 are considerably damaged.

No. 303.

fol. 8; lines 13; size $8 \times 4\frac{3}{4}$; $6 \times 2\frac{1}{2}$.

پند نامہ

PÂND NÂMAH.

A slightly defective copy of the most popular of all the poems of 'Attâr.

Beginning :—

حمد بےحد مرخداى پاک را آنکہ ایمان داد مشیت خاک را

The poem has been repeatedly printed in Calcutta, Lucknow, Lahore, Boulak and Constantinople. It was edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann.

Written in good Indian Nasta'liq with the headings in red. Spaces for headings are left blank in some places.

Not dated, apparently 19th century.

No. 304.

fol. 61; lines 15; size $12 \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

دیوان کمال امفہانی

DÎWÂN-I-KAMÂL-I-IŞFAHÂNÎ.

A small collection of the lyrical poems of Kamâl-ud-Din Ismâ'il bin Jamâl-ud-Din Muḥammad bin 'Abd-ur-Razzâq ul-Işfa-

کمال الدین اسماعیل بن جمال الدین محمد بن عبد الرزاق الاصفہانی hânî, who gained the immortal fame of خلاق المعانی or the inventor of new senses or ideas, and fell in the general massacre of the inhabitants of Iṣfahân by the Mughals A.H. 635 = A.D. 1237.

This copy begins with the *Gazals* intermixed with a few *Qaṣīdah* :—

گل ز رشک تو پیرهن بدرد روی تو پرده بر سمن بدرد

Rubâ'is, beginning on fol. 38^a.

The copy ends with a statement in prose, written in the same hand as the MS. itself, to the effect that when the poet fell in the general massacre of Iṣfahân, he wrote the following Rubâ'i on the wall with his blood :—

دل خون شد و شرط جانگدازی این است
در مذهب او کمینه بازی این است
با این همه هم هیچ نمی یارم گفت
شاید که ترا بنده نوازی این است

Written in fair Nasta'liq within gold-ruled borders with the headings in red.

Not dated, apparently 18th century.

The MS. is worm-eaten and damaged towards the end.

No. 305.

fol. 321; lines 13; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

دیوان جلال الدین رومی

DÎWÂN-I-JALÂL-UD-DÎN RÛMÎ.

Usually styled *Diwân-i-Shams-i-Tabriz*.

It is said that Maulânâ Jalâl-ud-Dîn Rûmî مولانا جلال الدین رومی who was born on the 6th of Rabi' I, A.H. 604 = A.D. 1207, and died 10th Rajab, A.H. 712 = A.D. 1312, wrote this diwân, in which he adopted the takhalluṣ Shams after the name of his spiritual guide Shams-ud-Dîn Tabriz (died, according to Jâmi's Nafahât, p. 539, in A.H. 645 = A.D. 1247 and according to others in A.H. 660 = A.D. 1261). Maulânâ Rûmî adopted the poetical titles of مولوی and خاموش - خمش - رومی. Select poems have been edited with a translation in German verse by V. von Rosenzweig, Vienna, 1838. An edition has been lithographed in Lucknow, 1878, with the title *Diwân-i-Hadrat-i-Shams Tabriz*.

Beginning with *Gazals* in alphabetical order :—

ای بگفته بردلم اسرارها ای برای بنده پخته کارها

Rubâ'is without any order, fol. 302^a.

Written in Indian Nasta'liq. Spaces for headings are left blank.

The MS. was copied on the 24th Šafar, A.H. 1140, the tenth year of Muḥammad Šāh's reign, at Thānah Rângâ Mâtî, for one Khâdim 'Alî Khân Thānâhdâr (whose name has been disfigured by some mischievous hand).

No. 306.

fol. 339; lines 14; size $10 \times 6\frac{3}{4}$; $7\frac{1}{4} \times 4$.

THE SAME.

Another copy of Jalâl-ud-Dîn Rûmî's diwân, beginning as in Sprenger, p. 497:—

آمد بت میخانه تا خانه برد ما را بنمود بهار نو تا تازه کند ما را

This copy consists of Qit'ahs, fol. 1^b; *Gazals* in alphabetical order, fol. 24^a; Rubâ'is fol. 316^b.

Written in ordinary Indian Nasta'liq within ruled borders with the headings in red.

Dated Sunday, the 2nd Ramaḍân, A.H. 1265.

The first twenty folios have a worm hole.

No. 307.

fol. 298; lines 95; size $11\frac{1}{2} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

مثنوی مولانا جلال الدین رومی

THE MAṢNAWÎ OF JALÂL-UD-DÎN RÛMÎ.

The very popular Maṣnawî of Maulânâ Jalâl-ud-Dîn Rûmî.

The Maṣnawî representing the true inward meaning of the holy sayings of God and the Prophet, illustrated in the form of anecdotes, is esteemed as the standard text of the Šûfis. It is divided into six daftars as follows :—

I. Beginning as usual :—

بشنو از من چون حکایت میکند رز جدائی ها شکایت میکند

II. Beginning on fol. 47^b :—

مدتی این مثنوی تاخیر شد مهلتی بایست تا خون شیر شد

III. Beginning on fol. 90^r :—

ای ضیاء الحق حسام الدین بیار این سیم دفتر که سنت شد سه بار

IV. Beginning on fol. 145^b :—

ای ضیاء الحق حسام الدین توئی که گذشت از مه بنورت مثنوی

V. Beginning on fol. 191^a :—

شه حسام الدین که نور انجم است طالب آغاز سفر پنجم است

VI. Beginning on fol. 244^a :—

ای حیات دل حسام الدین بسی میل میجو شد بقسم سادسی

Each daftar is preceded by a preface.

The text has been printed in Bombay A.H. 1262, 1266, 1273, 1280 and 1294; in Lucknow, A.H. 1282; in Tabriz, A.H. 1264; in Boulak, with a Turkish translation by Ismâ'il Anqirawî, in A.H. 1251 and 1268; in Constantinople, A.H. 1239, and in Cawnpur in six volumes. An Arabic commentary, in six volumes, has been printed in Egypt, A.H. 1250, by *Shaykh* Yûsuf bin Aḥmad. For commentaries on the Maṣnawî see Hâj. Khal., Vol. V, p. 375.

Written in minute and neat Nasta'liq within four gold-ruled columns with the headings in red.

Each daftar begins with a sumptuously illuminated double-page 'Unwân and a head-piece. Two half-page illuminations are found on fol. 243^b-244^a.

Dated, on fol. 189^b, A.H. 1095.

Scribe : — محمد حسن شیرازی.

No. 308.

fol. 502; lines (centr. col.) 15, (margl. col.) 15; size $7\frac{1}{2} \times 4\frac{1}{4}$; 6×3 .

THE SAME.

Another copy of the same Maṣnawî. The six daftars begin respectively on fol. 1^b, 81^b, 151^b, 246^b, 320^b and 406^b. The preface to the first daftar is wanting.

Fol. 501, belonging to the poetical works of Sa'dî, is wrongly inserted in the copy.

Written in minute Nasta'liq within gold-ruled columns with the headings in red. Each daftar contains an illuminated 'Unwân.

Dated Jumâdâ II, A.H. 1101.

Scribe : — نصیر الدین احسینی.

No. 309.

fol. 440; lines (centr. col.) 11, (margl. col.) 24; size $8 \times 4\frac{3}{4}$; $6 \times 3\frac{1}{4}$.

کلیات سعدی

KULLIYÂT-ISA'DÎ.

A complete collection of the prose and poetical works of the famous Shaykh Musharrif-ud-Din Muṣliḥ bin 'Abd Ullah Sa'di Shirâzi شیرازی مشرف الدین مصلح بن عبد الله سعدی who was born about A.H. 580 = A.D. 1184 and died A.H. 690 = A.D. 1291 or A.H. 691 = A.D. 1292.

The Kulliyât has been printed and lithographed in Calcutta, 1791-1795, by J. H. Harrington, in two volumes; in Bombay, A.H. 1226, 1267, 1280, etc; Dihli, A.H. 1269; Cawnpore, A.H. 1280; Lucknow, A.H. 1287; Tabriz, A.H. 1257 and 1264; Teheran, A.H. 1263 and 1268; etc.

The present copy of the Kulliyât begins with the preface of 'Alî bin Aḥmad bin Abû Naṣr bin Bisutûn, who collected and arranged the works of Sa'di in A.H. 726 = A.D. 1325, and subsequently improved the same in A.H. 734 = A.D. 1333.

Beginning:—

شکرو سپاس معبودی را جلت قدرته الخ *

I. رساله اول در تقریر دیباچه, beginning on fol. 3^a:—

سپاس بی عدد و ستایش بی نهایت آفریدگار را جل جلاله *

II. رساله دوم در مجلس پنجگانه, beginning on fol. 7^b:—

الحمد لله الذي خلق الوجود من العدم *

It is divided into five *majlises*, which begin respectively on foll. 7^b, 9^b, 11^b, 13^a and 15^a.

III. رساله سوم در سوال صاحب دیوان, beginning, fol. 48^a:—

صاحب صاحب قران خواجه زمان نیکو سیرت و صورت الخ *

IV. رساله چهارم در عقل و عشق, beginning, fol. 49^b:—

سالک راه خدا بادشه ملک سخن *

V. رساله پنجم در نصیحت ملوک, beginning, fol. 51^a:—

الحمد لله الكافي حسب الخلاق الخ *

VI. The sixth Risâlah, wrongly styled رساله ... در سوال صاحب دیوان, begins on fol. 25^b (margin).

The usual three parts of this Risâlah, into which it is divided, are as follows: (1) ملاقات سلطان ابا قا on fol. 25^b; (2) در حکایت انکیا نو on fol. 26^b; and (3) حکایت ملک شمس الدین تازیگو on fol. 27^b.

VII. Gulistân on foll. 28^a-48^b, 54^a-102^a, and 112^a-113^b. For editions, translations and other particulars see other catalogues.

VIII. Bûstân on foll. 102^b-111^b, 114^a-195^b. For particulars see other catalogues.

IX. قصاید فارسی. Persian Qaṣīdahs, beginning on fol. 195^b :—

شکرو سپاس نعمت و منت خدایرا *

X. مرثیاتی or the Elegies, on fol. 223^a, beginning :—

دل شکسته که مرهم کند دگر بارش *

XI. قصاید عربی Arabic Qaṣīdahs, fol. 227^b, beginning :—

جست یحصن (بجفنی) المداخ لا تجری *

XII. ملمعات, beginning on fol. 233^b :—

و قتها یک دم بر آسودی تدم النخ *

XIII. ترجیعات, fol. 238^b, beginning :—

ای سر بلند قامت درست *

XIV. طیبیات, on fol. 254^b. It is preceded by Bîsutûn's preface (fol. 244^b-246^a) with which the copy begins. The preface here is followed by a versified alphabetical index to the four collections of the poet's lyrical poems, viz. the Ṭayyibât or ornamented poems; the Badâ'î' or ornate Ġazals, the Khawâtîm or precious Ġazals, and the Ġazaliyât-i-Qadîm or early Ġazals.

The Ṭayyibât, arranged in alphabetical order, begin thus :—

اول دفتر بنام ایزد دانا النخ *

XV. بدایع, alphabetically arranged, begin on fol. 343^b :—

الحمد لله رب العالمین علی *

XVI. خواتیم, in alphabetical order, begin on fol. 368^a :—

سپاس و حمد بی پایان خدا را النخ *

XVII. غزلیات قدیم, in alphabetical order, beginning on fol. 380^b :

با فراق چند سازم برگ تنهائیم نیست *

XVIII. مقطعات, not in alphabetical order, beginning :—

نخواهی کز بزرگان جور بینی *

XIX. صاحبیه An ethical poem dedicated to Şâhib-i-Dîwân, preceded by a preface which begins thus :—

الحمد لله على نعمته و ايدته *

The poem itself begins thus, on fol. 409^a :—

الها قادرا پروردگارا کریم منعا آمرزگار

XX. خبیئات or obscene poems, beginning with a preface in Arabic, on fol. 416^b.

قال السعدی الزمینی بعض انبیاء الملوك *

The poem begins thus :—

آن شنیدی که در بلاد شمال الخ *

XXI. رباعیات, fol. 430^b, beginning :—

دل میرود و دیده نمی باید دوخت *

XXII. فردیات or detached verses, beginning on fol. 439^b :—

گمان مبر که جهان اعتماد را شاید *

Written in beautiful minute Nasta'liq within gold and coloured-ruled borders with richly illuminated 'Unwâns in the beginning of each section. The headings are written within gold ornamentations. An illumination at the beginning contains the names of all the works in the MS.

Not dated, apparently 16th century.

No. 310.

fol. 154; lines 12; size $8\frac{1}{4} \times 5$; $4\frac{1}{2} \times 2$.

بوستان

BÛSTÂN.

An exceedingly valuable copy of Sa'dîs Bûstân.

Beginning as usual :—

بنام خداوند جان آفرین الخ *

Written in the most elegant Persian Nasta'liq hand on thick gold-sprinkled papers of the best quality with an illuminated head-piece. The headings are written on gold grounds throughout the copy.

The last folio bears an old, but hopelessly faded, seal which some person, however, very boldly pretends to have deciphered thus :—

محمد صالح القزويني الثاني ... خادم خاص بارگاه فلک پایگاه تاج
بخش سلاطین زمین سلطان محمد غیاث الدین بلبن ادام الله ملکه و سلطنته *

In the above note the writer ventures to suggest that the seal belongs to one Muhammad Šāliḥ Qazwīnī, a favourite attendant of Sultān Muḥammad Giyāṣ-ud-Dīn Balban, who, as we know, reigned from A.H. 664-686 = A.D. 1265-1287. Perhaps the author of the above note did not know that the Persian Nasta'liq handwriting in which this MS. is written was invented only in the 8th century A.H. Again the scribe of the copy Maḥmūd Nishāpūrī is a well-known calligrapher. He was a pupil of his maternal uncle Mullā 'Abdī, who was himself a pupil of the celebrated calligrapher Sultān 'Alī of Mashhad. Mahmud adopted the Takhalluṣ Mukhlis and was still alive in A.H. 957. It is therefore evident that this MS. was written about that time.

No. 311.

fol. 300; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

دیوان سعدی

DĪWÂN-I-SA'DÎ.

A large collection of Sa'di's lyrical poems consisting of Qaṣīdahs, Gazals, Qit'ahs and Rubā'is without any order.

Beginning:—

الحمد لله رب العالمین علی ما نذر من نعمته عز اسمه و علا

Written in ordinary Indian Ta'liq.

Dated Friday, 29th Jumādā I, A.H. 1141.

No. 312.

fol. 233; lines 9; size $15 \times 8\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

گلستان

GULISTÂN.

A copy of Sa'di's Gulistân, written in bold but ordinary Nasta'liq on coloured papers, with a faded head-piece and double-page 'Unwân of modern taste and design. It contains a few coloured drawings of poor Indian style.

Dated A.H. 1160.

Scribe:—مرزا محمد علی مرصع رقم.

The epithet **مرصع رقم** after the scribe's name at once suggests that he was a calligrapher of no little distinction. It is to be noticed, however, that the copy is not free from many orthographical and clerical mistakes, while the hand-writing is so ordinary and void of calligraphic beauties, that one cannot attribute it to a scribe skilled in the art.

Several seals (partly faded) and predated notes (without the writers' names) are found at the beginning and end of the MS.

The author of the first note on the title-page says that he received the MS. from the library of Khân Khânân Bairam Khân Bahâdur, who, as is known to us, was the most distinguished general and prime minister of Akbar, and died in A.H. 968. This note is followed by a seal of a certain noble of Muḥammad Shâh's time (A.H. 1131-1161) whose name faintly reads as **مظفر خان**. Another note on the same page says that the MS. was purchased for one hundred rupees at the time of the treaty between Muḥammad Shâh and Nâdir Shâh (this treaty was concluded in A.H. 1152). The third note is dated 25th Rajab A.H. 1155. The last note pretends to suggest that the MS. once belonged to the library of Shâh 'Âlam Bahâdur Shâh (A.H. 1119-1124).

The last page bears a seal and a note of Muḥammad Shâh's time.

A fragment of a commentary on the first two or three pages of the work, ending abruptly with an explanation of the line **تسیم جسیم نسیم** and written in a minute Nîm Shikastah, is found on the margins of foll. 2^b-4^b.

Some folios at the beginning have been misplaced. The right order should be 1-2, 4, 3, 6, 5, 7.

No. 313.

foll. 104; lines 15; size $8\frac{3}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{2}$.

شکرستان

SHAKARISTÂN.

A commentary on Sa'di's Gulistân, by Muḥammad Sa'id **محمد سعید** who, according to his own statement in the preface here, completed it in A.H. 1097 = A.D. 1685.

Beginning:—

ستایش فروان و نیایش بی پایان داورِ سزا ست الع *

The copy is defective towards the end and the concluding lines in which, according to Rieu ii, p. 607, the date of completion, is given A.H. 1095, are wanting.

Written in careless Indian Nasta'liq.

Not dated, apparently 19th century.

No. 314.

fol. 110; lines 17; size $11 \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

معادن الرضا

MA'ÂDIN-UR-RIDÂ.

A commentary on the famous Haft Band or the Seven Stanzas of Maulânâ Kamâl-ud-Dîn Ḥasan Kâshî (d. A.H. 710 = A.D. 1310), who flourished during the time of Sultân Muḥammad Khudâ Bandah (A.H. 703-716 = A.D. 1303-1316), by one who designates himself, fol. 2^b, simply as Asgar, احقّر اصغر, which seems to be his poetic title or a part of his name. He wrote it by desire of one Nawwâb Ḥasan Ridâ Khân, and completed it in A.H. 1197 = A.D. 1782, for which year the title forms a chronogram: see fol. 110^b.

Beginning with a Preface:—

* کلامیکہ مطلع و مقطعش بحلیہ مبانی رفیع مجلی و مزین است النح

The original text is written in red. Fair Nasta'liq.

Not dated, apparently 19th century.

The name "Syed Safdar Nawab" appears on fol. 1^a.

No. 315.

fol. 524; lines (centre col.) 17; (margl. col.) 32;
size $11 \times 6\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

کلیات خسرو

KULLIYÂT-I-KHUSRAU.

A. *Centre-columns.* A very large collection of Gazals, with some Rubâ'is at the end, gathered from all the diwâns of Yamîn-ud-Dîn Abu'l Ḥasan Amîr Khusrâو امیر خسرو the most famous Persian poet in India, who died on 29th Dulqa'd, A.H. 725 = A.D. 1324. The Gazals are arranged in alphabetical order, except the first twelve. The initial Gazal, which forms the introductory Gazal of some copies of the poet's third and fourth diwâns, as well as of some collections of his poems, begins thus:—

* ای ز خیال ما برون در تو خیال کی رسد النح

The first alphabetical *Gazal* begins thus on fol. 4^b:—

چه اقبالست این یارب که دولت داد رو ما را اله *

Rubâ'is, without any order, begin on fol. 517^b:—

پاکست خداوند کریم اکبر *

It may be noticed here as remarkable that the arrangement in this copy exactly agrees with that of the copy noticed by Ethé, India Office Lib. Cat. No. 1188 (5).

B. Marginal-column. آئینه اسکندری *Â'inah-i-Iskandarî*, composed A.H. 699 = A.D. 1299 in imitation of Nizâmî's *Iskandar Nâmah*, forming the *fifth* (or more commonly the *fourth*) part of *Khusrau's* famous *Khamsah*. It is defective at the beginning and opens abruptly thus on fol. 2^a:—

کلیدی ده ای دولت (کار) ساز اله

Fol. 125^b. قران السعدین *Qirân-us-Sa'dayn*, "the conjunction of the two lucky planets," i.e. the meeting of Sultân Mu'izz-ud-Dîn Kayqubâd of Dihlî (A.H. 686-689 = A.D. 1287-1290) with his father Sultân Nâsir-ud-Dîn Buġrâ Khân of Bangâlah in A.H. 688 = A.D. 1289 at Dihlî.

Beginning:—

حمد خداوند سرایم نخست *

Lithographed, Lucknow, A.H. 1259, and edited with a commentary by Maulavî Quġrat Aġmad, Lucknow, A.H. 1261. For other commentaries see Sprenger, *Oude Cat.*, p. 471.

Fol. 242^b. دولرانی خضر خان *Duwalrânî Khidr Khân*, variously styled *دولرانی کتاب خضر خانی - قصه خضر خانی - خضر خانی*, or even *عشقیه* or *عشيقه* and also *خضر خانی*. A poetical narrative of the love adventures of *Khidr Khân*, son of 'Alâ-ud-Dîn Muġammad *Shâh Khiljî* (A.H. 695-715 = A.D. 1295-1315) and *Duwalrânî*, the daughter of Rây Kârî, the Râjah of Guġarât, dedicated to Sultân 'Alâ-ud-Dîn, the father of the hero.

Beginning:—

سرنامه بنام آن خداوند *

Fol. 328^b. نُه سِپَهر *Nuh Sipih*r or the nine spheres. A poetical description of the court of Quṭb-ud-Dîn Mubârak *Shâh Khiljî* (who was killed A.H. 720 or 721 = A.D. 1320 or 1321), and of certain events of his reign, composed in A.H. 718 = A.D. 1318.

Beginning :—

خدا را کتم بر سر نامه یاد النح *

Written in a fair Indian Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. Dated, Ramaḍān, A.H. 1030. A note at the end says that the copy was transcribed at Lahore. It is worm-eaten in many places. The last folio is badly damaged.

No. 316.

fol. 297; lines 17; size $9 \times 5\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

دیوان خسرو

DÎWÂN-I-KHUSRAU.

An old and correct copy of Khusrāu's diwān containing a collection of the minor lyrical poems, gathered, as is usual in the poet's works, from all his diwāns. This collection, which is much smaller than the preceding one (A), begins likewise with the line

ای ز خیال ما برون النح

The first alphabetical Ġazal (fol. 4^a) begins here thus :—

بشگفت غم این ریش جگر خوار ما را النح *

Muqatta'āt, beginning on fol. 277^a :—

ای که کار تو توبه و تقویست النح *

Rubā'is, fol. 282^a, beginning :—

پاکست خداوند کریم اکبر النح *

Written in a beautiful learned Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. The original folios are mounted on new margins. The copy is worm-eaten throughout.

Not dated, apparently 16th century.

No. 317.

fol. 201; lines (centre col.) 17; (margl. col.) 34;
size $8\frac{3}{4} \times 4\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

خمسه خسرو

KHAMSAH-I-KHUSRAU.

A bad and defective copy of Khusrāu's famous Khamsah. The first page begins with the romantic Maṣnawī شیرین و خسرو

Shirîn wa Khusrâu, which forms the *second part* of the poet's Khamsah and which he wrote, A.H. 698 = A.D. 1298, in imitation of Nizâmî's Khusrâu wa Shirîn.

Beginning:—

خداوندا دلم را چشم بکشای الھ *

The first page is immediately followed by the Matla'-ul-Anwâr, which forms the *first part* of the Khamsah and which was written, A.H. 698 = A.D. 1298, in imitation of Nizâmî's Makhzan-ul-Asrâr. This poem is defective at the beginning and opens abruptly on fol. 2^a with the line خاک وی از بابت مردم بود الھ.

Fol. 113^b. Majnûn wa Laylâ. The loves of Laylâ and Majnûn, in imitation of Nizâmî's Laylâ wa Majnûn. This poem forming the *third part* of the poet's Khamsah was, like the preceding two, completed in A.H. 698 = A.D. 1298.

Beginning:—

ای داده بدل خزینہ راز الھ *

Printed in Calcutta, 1811, 1818 and A.H. 1244. In Lucknow, A.H. 1286; it is also published in Lumsden's Persian Selections (Calcutta, 1828).

Fol. 150^b. Hasht Bihisht, styled here کتاب هفت هشت بهشت, on the love adventures of Bahramgûr, in imitation of Nizâmî's Haft Paykar. This poem, forming in some copies the *fourth part* of Khusrâu's Khamsah, and in others the *fifth*, was composed in A.H. 701 = A.D. 1301.

Beginning:—

ای کشایند خزانہ جود الھ *

The concluding portion of this poem and the entire Maṣnawî entitled Â'inah-i-Iskandarî آئینہ اسکندری, forming the *fifth* (or more commonly the *fourth*) *part* of the poet's Khamsah, and composed A.H. 699 = A.D. 1299, in imitation of Nizâmî's Iskandar Nâmah, are wanting. The two smaller and very rare Maṣnawîs روح العشاق and منطق العشاق, which the poet wrote in addition to the famous Khamsah, and copies of which are extant in one or two European libraries, are also wanting in this collection.

Written in ordinary Indian Ta'liq with the headings in red. Folios have been misplaced in many places and several are missing. Catch-words have very often been omitted or cut off. The right order of the folios seems to be 1, 51-113, 2-5, 7-13, 6, 14-50, 114-201.

Not dated, apparently 19th century.

No. 318.

fol. 236; lines 25; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

تحفة الصغر ووسط الحيات

TUHFAT-UŞ-ŞİĞR AND WASAT-UL-HAYÂT.

I. Foll. 1-71. تحفة الصغر Tuḥfat-uş-Şiğr "The present of the early age." This is the first of the five diwāns of Khusrāu. It was completed about A.H. 670 or 671 = A.D. 1272. It consists of Qaṣīdahs, Qit'ahs, Ġazals, Maṣnawīs and Rubā'īs. The first folio containing the beginning portion of the prose preface to this diwān is wanting, and the first line on fol. 2^a opens with the words
و خرد و بزرگ را.

The first Qaṣīdah begins thus on fol. 3^b :—

خدای عز و جل ذر الجلال کن نیکون النح *

II. Foll. 72-236. وسط الحيات Wasat-ul-Hayât, or poems of middle life. This is the *second* diwān of the poet, completed about A.H. 685 = A.D. 1286. It consists of Qaṣīdahs, Tarjī'ât, Ġazals, Maṣnawīs and Rubā'īs.

Beginning with the usual prose preface :—

بفضل الله قد سطرت هذه الصفحات النح *

The first usual Qaṣīdah (fol. 78^a) begins thus :—

حمد رانم بر زبان الله رب العالمين *

The third, the fourth and the fifth called respectively بقیة نقیة بقیة are not found in this collection. غرة الكمال and نهاية الكمال

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece at the beginning of each diwān. Several gaps, spaces for which have been left blank, are found here and there in the MS. The copy is water-stained throughout and the earlier portion is very much affected. The first diwān is badly worm-eaten throughout. The MS. is separated from the original binding and is in a damaged condition.

Dated 4th Jumādâ, A.H. 1012.

Scribe :—عبد الكريم بن عبد الجليل صديقي.

No. 319.

foll. 111; lines 20; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

سام نامه

SÂM NÂMAH.

A slightly defective copy of a poem, written in imitation of Firdausi's *Shâh Nâmah*, and treating of the exploits of Sâ'm, son of Narimân, and his love adventures with the Chinese princess Parîdukht.

The MS. is defective at the beginning and opens abruptly thus:—

منم بر سر تخت گردان سپهر هم خشم جنگ است هم داد و مهر

The title of the work is not found in the text, but it is endorsed as *سام نامه خاگر*. The verse in Rieu's (Vol. II, p. 544) copy, containing the author's name *Khwâjû*, is not found in this copy. *Khwâjû*, as we know, is the name of a well-known poet, who died about A.H. 745 = A.D. 1344, and it is very doubtful if the poem is due to the authorship of the same *Khwâjû*, whose biographers make no mention of the *Sâm Nâmah*.

The story begins here with an account of Sâ'm's setting out on a hunting expedition, on fol. 1^b:—

وزان روز تا روز فرخنده شاه که بنشست بر تخت زر با کلاه

and ends, like Rieu's copy, with an account of Sâ'm's return from *Khâwar* to the court of *Minûchîhr*.

Written in fair Nasta'liq within gold and coloured-ruled borders with a whole-page 'Unwân on fol. 1^a. The headings are written in red throughout.

Not dated, apparently 17th century.

No. 320.

foll. 428; lines 17; size $6\frac{1}{4} \times 3\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

کلیات ابن یمن

KULLIYÂT-I-IBN-I-YAMÎN.

The poetical works of Amîr Fakhr-ud-Dîn Maḥmûd bin Amîr Yamîn-ud-Dîn Muḥammad ul-Musta'fi ul-Faryûmadi, poetically known as Ibn-i-Yamîn محمد امیر یمن الدین who was a panegyrist to

the Sarbadârs of *Khurâsân* (A.H. 737-783 = A.D. 1337-1381) and died, according to several authorities, A.H. 745 = A.D. 1344.

Beginning :—

ای دیده در شناختن حال کائنات باید که باشدت نظمی از سرانات

Contents :—

Qasidahs, fol. 1^b; *Muqatta'ât*, fol. 103^b; chronograms, fol. 214^a; *Gazals*, fol. 220^b; *Rubâ'is*, fol. 343^a; two *Maṣṇawis*, the first entitled *رساله کارنامه*, on fol. 370^b, and the second, styled *کنز الحکمت*, on fol. 380^b; *Qit'ahs*, fol. 391^a. The preface compiled by an anonymous author in A.H. 756 = A.D. 1355, found in other copies at the beginning of the *dîwân*, is found here on fol. 424^b.

Written in minute *Nasta'liq* with the headings in red. Fol. 324 should follow fol. 303.

Copied by the order of Mirzâ Naṣîr-ud-Dîn Muḥammad by Muḥammad Fâḍil, in Rajab, A.H. 1026. Two faint seals at the end. The MS. is slightly damaged.

No. 321.

fol. 110; lines 17; size 8 × 5½; 6 × 3½.

دیوان سلمان

DÎWÂN-I-SALMÂN.

The lyrical poems of *Khawâjah Jamâl-ud-Dîn Muḥammad Salmân bin Khawâjah 'Alâ-ud-Dîn Muḥammad*, of *Sâwah* *خواجه جمال الدین محمد سلمان بن خواجه علاء الدین محمد الساری*, who flourished under the *Îlkhânî* rulers and died in A.H. 778 = A.D. 1376. For a discussion of the various dates assigned to the poet's death, see *Bankipur Lib. Cat. i*, No. 147, where the oldest known copy of the poet's *Gazals* is noticed.

This copy of the poet's *dîwân* begins with a series of *Tarji's* thus :—

ما مریدان کوی خماریم سر بمسجد فرو نمی آریم

Gazals, arranged in alphabetical order, begin thus on fol. 8^b :—

اگر حسنی تو بکشاید نقاب از چهره دعوی را

Rubâ'is, fol. 101^a; *Mu'ammiyât*, fol. 110^a.

The copy breaks off in the middle of the *Mu'ammiyât*.

Some select poems are published in Bland's "Century of Persian *Gazals*," No. 4, and in Erdmann, *Zeitschriften der D.M.G.*, XV, pp. 758-772.

Written in good Nasta'liq within gold and coloured-ruled borders with illuminated 'Unwâns on foll. 1^b and 8^b.

Not dated, apparently 17th century.

Fol. 2^a contains two seals of Wajid-ur-Rahmân, dated A.H. 1274.

No. 322.

foll. 168; lines 15; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

قصاید سلیمان

QAŞÂID-I-SALMÂN.

A collection of the Qaşıdahs of Salmân without alphabetical order.

Beginning:—

از تکبر اگرش طره بهم بر شده است

عارضش برای ازین عارضه خوشتر شده است

Written in small Nasta'liq within gold and coloured-ruled borders with the headings written on gold-ground illuminated with floral designs. Two whole-page illuminated 'Unwâns at the beginning.

Folios are inter-mixed with each other throughout the copy.

Not dated, apparently 18th century.

No. 323.

foll. 113; lines 15; size $10 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

غزلیات سلیمان

GAZALIYÂT-I-SALMÂN.

A collection of the Gazals of Salmân, arranged in alphabetical order.

Beginning as in Bankipur Lib. copy No. 147:—

اگر حسن تو بکشاید نقاب از چهره دعوی را

بگل رضوان بر انداید در فردوس اعلی را

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 18th century.

The fly-leaf is covered with seals and 'Arđ-didahs, the following of which are legible:—

- (1) A seal of Sayyid Kalîm Ullah Khân, dated A.H. 1112.
- (2) A seal of Sayyid Aḥmad, dated A.H. 1165.
- (3) A seal of Sayyid Murtaḍâ, dated A.H. 1223.
- (4) A seal of Sayyid Asad 'Alî Khân Bahâdur, dated A.H. 1240.

No. 324.

foll. 155; lines 12; size 7×4 ; $4\frac{1}{4} \times 2\frac{1}{2}$.

مهر و مشتري

MIHR-WA-MUSHTARÎ.

“The Sun and Jupiter.” A romantic Maṣnawî by Shams-ud-Din Muḥammad ‘Aṣṣâr of Tabriz شمس الدين محمد عصار التبريزي who flourished during the reign of the Ilqânî Sovereign Sultân Shaykh Uways (A.H. 757-776 = A.D. 1356-1374), and died in A.H. 784 = A.D. 1382. The poem was completed in Shawwâl, A.H. 778 = A.D. 1376.

Beginning :—

بنام پادشاه عالم عشق که نامش هست نقش خاتم عشق

Written in good Nasta‘lîq within gold and coloured-ruled borders with a double-page ‘Unwân and an illuminated head-piece. The headings are written in red throughout the copy. The MS. is defective at the end.

Not dated, apparently 16th century.

No. 325.

foll. 205; lines 14; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

ديوان حافظ

DÎWÂN-I-HÂFIZ.

A splendid copy of the lyrical poems of the celebrated Khwâjah Shams-ud-Din Muḥammad, with the popular takhalluṣ Ḥâfiz of Shîrâz شمس الدين محمد حافظ الشيرازي, who died A.H. 791 = A.D. 1388. For a detailed account of the poet and his work see Bankipur Lib. Cat. Vol. I, pp. 231-274, where a very rare and interesting copy of the poet's diwân has been described under No. 151.

Text Editions.—Calcutta, Fort William, 1791; reprinted, 1826; text with Sûdis' Turkish Commentary was edited by Brockhaus in 1854; by Rozenzweig, with a German metrical translation, 3 volumes, 1858, 1863 and 1864; with commentary by Fath 'Ali, Calcutta, 1858; by Major S. H. Jarrett, Calcutta, 1881; Persian text with two Turkish Commentaries, Constantinople, 1870; Persian Commentary by Sadiq 'Ali, Lucknow, 1876 and 1886. Lithographed in Calcutta, 1826; Bombay 1828, 1841 and 1883, besides A.H. 1267 and 1277; Cawnpur, 1831; Bulak, A.H. 1250, 1256 and 1281; Constantinople, A.H. 1257; Tabriz, A.H. 1257 and 1274; Tehran, A.H. 1258; Mashhad, A.H. 1262; Dehli, A.H. 1269 and 1888; Lucknow, A.H. 1283, 1285, 1876, 1879 and 1883; Lahore 1888.

This copy, consisting chiefly of *Gazals*, arranged in alphabetical order, begins as usual thus:—

الا يا ايها الساقى ادر كسا و نارها
كه عشق آسان نمود اول ولى افتاد مشكها

Maṣnawîs, fol. 192^a; Muqatta'ât, fol. 197^a; Rubâ'îs, fol. 204^b.

Written in fair Nasta'liq on gold-sprinkled paper within gold and coloured-ruled borders with a profusely illuminated 'Unwân.

Not dated, apparently 16th century.

Scribe:—داؤد.

The fly-leaf at the beginning bearing several 'Arḍ-dîdahs and seals is pasted over with paper.

No. 326.

fol. 144; lines 17; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

THE SAME.

Another copy of the same with the preface of Hâfiz's friend Muḥammad Gulandâm who collected the poet's *diwân* after his death.

Beginning:—

حمد ببعد و ثنائى ببعد و سپاس ببقیاس *

Gazals in alphabetical order, fol. 4^b; Maṣnawîs, fol. 139^b; Muqatta'ât, fol. 141^a; Rubâ'îs, fol. 143^a.

Written in fair Nasta'liq within red-ruled borders.

Dated Jumâda II, A.H. . . . 37 (probably 1137). The last folio bears a seal of one Luṭf-ur-Raḥmân Ḥusaynî, dated A.H. 1216.

No. 327.

fol. 99; lines 14; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

دیوان مغربی

DÎWÂN-I-MAGRIBÎ.

A good copy of the lyrical poems of Maulânâ Muḥammad Shīrīn, better known as Mağribî مغربی شیرین, who was born at Nâin in Iṣfahân and died at Tabrīz, A.H. 809 = A.D. 1406.

Beginning:—

خورشید رخت چو گشت پیدا ذرات در کون شد هویدا

Gazals in alphabetical order, fol. 1^b-69^a; Muqatta'ât, fol. 69^b-77^b; Tarkīb-bands, fol. 77^b-95^a; Rubâ'is, fol. 95^a-99^a.

Printed in Persia, A.H. 1280.

Written in beautiful Nasta'liq within gold and coloured-ruled borders with the headings in red and blue and a beautifully ornamented 'Unwân.

Not dated, apparently 17th century.

No. 328.

fol. 352; lines 19; size $17\frac{1}{2} \times 12$; $9\frac{1}{2} \times 6\frac{1}{2}$.

خاور نامه

KHÂWAR NÂMAH.

A very valuable and exceedingly interesting copy of the Khâwar Nâmah, an epic poem in the measure and style of Firdausi's Shâh Namah, relating the warlike deeds of 'Alī in battles fought with Qubâd the king of Khâwarân, and with other heathen kings, most of whom embraced Islâm, by Shams-ud-Dīn Muḥammad bin Ḥusâm-ud-Dīn, better known as Ibn-i-Ḥusâm شمس الدین محمد بن حسام المعروف به ابن حسام, who composed it in A.H. 830 = A.D. 1426, and died according to the best authorities in A.H. 875 = A.D. 1470.

Beginning:—

نخستین برین نامه دلکشی سخن نقش بستم بنام خدای

This valuable copy is written in a very beautiful bold Nasta'liq within four gold-ruled columns with a profusely illuminated

'Unwân. It contains 146 highly finished illustrations of the best Indian style. The headings are written in red throughout.

Not dated, apparently 17th century A.H.

A note on the fly-leaf is dated A.H. 1231.

No. 329.

fol. 258; lines 19; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the *Khâwar Nâmah* with a biographical notice of the author prefixed to the text by Maulawî Şadr-ud-Dîn, the donor of this collection, beginning:—

احوال مصنف خوار نامه - مولانا شيخ محمد ابن جمال الدين النخ *

The text begins as usual on fol. 3^a.

Written in ordinary Nasta'liq with the headings in red. Additional verses written on the margins are found in several places. Slips containing verses are also found adjoined in several places.

Some folios are wanting at the end of the copy.

Not dated, apparently 19th century.

A note on the fly-leaf runs thus:—

اول اسازمه سنه ۱۳۱۰ بنگله برلى نقل كتاب هذا ذمه عبد الرحيم

نموده شد *

No. 330.

fol. 143; lines 17; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3$.

ديوان قاسم انوار

DÎWÂN-I-QÂSİM ANWÂR.

The *Diwân* of Sayyid Mu'in-ud-Dîn 'Ali ut-Tabrizî, known as Qâsim Anwâr سيد معين الدين علي التبريزي المتخلص به قاسم انوار, born in A.H. 757 = A.D. 1356 at Sarâb in Âdarbâijân. He was a renowned saint as well as a poet of great eminence. He finally settled in *Kharjird*, in the district of Jâm, where he died in Rabi' I, A.H. 837 = A.D. 1433.

Beginning as in most copies:—

من بيچاره سودا زده سر گردانم که باوصاف خداوند سخن چون رانم

Beginning of the *Gazals* in alphabetical order, fol. 2^a:—

ای صبح سعادت ز جبین تو هویدا النخ *

Muqatta'ât, Tarkib-bands, etc., with occasional Turkish verses, fol. 125^b; Maṣnawî, fol. 126^b; Rubâ'is, fol. 139^a.

Written in fair small Nasta'liq within coloured-ruled borders. Not dated, apparently 17th century.

The fly-leaf at the beginning bears a seal with the following inscription:—بود نور چشم محمد حسین.

No. 331.

fol. 24; lines 12; size $8\frac{1}{2} \times 5$; $5 \times 2\frac{1}{2}$.

حال نامه معروف به گوی و چوگان

HÂL NÂMAH, BETTER KNOWN AS
GÛI WA CHAUGÂN.

An allegorical mystic Maṣnawî by Maulânâ 'Ârifî Harawî مولانا عارفی هروی, who flourished under Shâh Rukh (A.H. 807-850 = A.D. 1404-1447), and died A.H. 853 = A.D. 1449.

Beginning:—

زان پیش که حسب حال گویم از خالق ذوالجلال گویم

This beautiful and valuable MS., written in elegant Nasta'liq within gold-ruled borders with a richly illuminated 'Unwân, is due to the penmanship of the famous calligrapher Muḥammad Hâshim (of Qazwin, a pupil of Rashîd-i-Daylamî).

Dated, Dulqa'ad, A.H. 981.

The MS. contains a beautifully painted illustration on the fly-leaf.

No. 332.

fol. 193; lines 17; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مصباح

MİŞBÂH.

A mystical poem, in the metre and style of Maulânâ Rûmî's Maṣnawî, relating to Şûfic doctrines, illustrated by numerous anecdotes of prophets, the Aşhâbs and other holy saints.

Beginning:—

ای بنامت کارها را افتتاح نیست بی نام تو در امری فلاح

The author of this poem, who, in a heading on the first page of a copy (dated A.H. 955) in the British Museum (Rieu's Persian

Cat. p. 641), is called Rashīd-ud-Dīn Muḥammad ul-Asfarâ'ini رشيد الدين محمد الاسفرائني, finished the composition A.H. 852 = A.D. 1448 (cf. fol. 191^b).

Written in Indian Nasta'liq within coloured-ruled borders. Spaces for headings are left blank throughout.

Not dated, apparently 18th century.

No. 333.

fol. 48; lines 11; size $9\frac{1}{2} \times 6$; $5\frac{3}{4} \times 3$.

ديوان شاهي

DÎWÂN-I-SHÂHÎ.

A valuable and exceedingly beautiful copy of the lyrical poems of Amīr Shâhi امير شاهي with his original name Âqâ Malik bin Jamâl-ud-Dīn Fīrūzkūhi جمال الدين فيروز كوهي who, according to some biographers, was the nephew of K̲h̲wâjah 'Alī Mu'ayyad (A.H. 766-783 = A.D. 1364-1381), the last prince of the noble and illustrious family of the Sarbadârs of K̲h̲urâsân. He was well skilled in calligraphy, painting and music, and died at Astarâbâd in A.H. 857 = A.D. 1454.

The diwân of Shâhi has been lithographed in Constantinople, A.H. 1288.

Beginning:—

بسوخت آتش عشق تو بیگناه مرا بدوخت نازک چشمت بیک نگاه مرا

Gazals in alphabetical order, fol. 1^b.

Qit'ahs, fol. 45^a.

Rubâ'is, fol. 45^b.

Written in elegant Nasta'liq within gold and coloured-ruled columns on gold-sprinkled papers with ornamentations and floral designs on every page. There are two whole-page but faded miniatures, one at the beginning and the other at the end of the copy. Illuminated head-piece.

The following note (on one of the fly-leaves at the beginning), dated 6th Dulhijjah, A.H. 1069, says that this MS. once belonged to the library of Aurangzib:—

شاه ولایت پناه

کتاب دیوان شاهي بخط نستعلیق مصوره جلد روغنی بابت هدیه
کرده حضور جمع کتابخانه عامره پادشاه عالمگیر سکندر اقبال سلیمان سرور
خلد الله ملکه و سلطانه شده *

The piece of paper containing the above note is pasted at the beginning of the copy.

In another note one Sayyid Muḥammad ul-Husaynī, entitled Ḥādiq, says that he got the MS. repaired by Shaykh Muẓaffar Ḥusayn, for Maulawī Sayyid Ṣadr-ud-Dīn Aḥmad (the donor), on the 25th Rabi' I, A.H. 1312.

Not dated, apparently 16th century.

No. 334.

fol. 24; lines 12; size $10\frac{1}{2} \times 7\frac{1}{4}$; $5\frac{1}{4} \times 3$.

ديوان رياضي سمرقندي

DÎWÂN-I-RIYÂDÎ SAMARQANDÎ.

A valuable copy of the somewhat rare diwân of Riyâdî of Samarqand رياضي سمرقندي, who died, according to Taqî Kâshî, A.H. 884 = A.D. 1479.

Beginning:—

منع او آندم که نقش گنبد افلاک بست

نام حیرت ببال طایر ادراک بست

The *Gazals*, which form the chief contents of the diwân, are, except the first one, arranged in alphabetical order.

Written in fine Nasta'liq within gold and coloured-ruled columns with a richly illuminated 'Unwân. The original folios have been mounted on new margins.

Not dated, apparently 17th century.

No. 335.

fol. 358; lines 12; size $8 \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

ديوان جامي

DÎWÂN-I-JÂMÎ.

A collection of the lyrical poems of the celebrated Nûr-ud-Dīn 'Abd-ur-Raḥmān Jāmī bin Nizām-ud-Dīn Aḥmad bin Shams-ud-Dīn Muḥammad ul-Daštī ul-Iṣfahānī نور الدين عبد الرحمن جامي بن نظام الدين احمد بن شمس الدين محمد الدشتي الاصفهاني, the last great classical poet of Persia, who was born in Kharjird, near Jām, on the 23rd of Sha'bān, A.H. 817 = 7th November, A.D. 1414, during the reign of Mirzā Shāh Rukh (A.H. 807-850 = A.D. 1404-1446),

and died in Herat on the 18th of Muḥarram, A.H. 898 = 9th November, A.D. 1492.

Beginning with a preface:—

موزون ترین کلامی که غزل سرایان انجمن الخ *

This collection of the poems agrees with Part II of the first dīwān: see Bankipûr Lib. Cat. ii, No. 180, viii; and begins likewise with panegyric, moral and religious Qaṣīdahs:—

بسم الله الرحمن الرحيم اعظم اسماء عليم حكيم

Gazals in alphabetical order, fol. 43^b; Qit'ahs, fol. 343^b; Rubâ'is, fol. 347^b.

A beautiful copy. Written in good Nasta'liq within gold and coloured-ruled borders with two whole-page profusely illuminated 'Unwârs at the beginning and one on fol. 43^b. The headings are illuminated throughout the copy.

Dated Shawwâl, A.H. 944.

Scribe:—محمد ابن حسين الكاتب.

A note at the end of the copy runs thus:—

در صد روپيه سكه جهانگيري بقبض نوربيگ خان در آمده تاريخ
شعبان المعظم سنه ۱۲ جلوس شاهي *

No. 336.

fol. 460; lines 13; size $8\frac{1}{2} \times 4\frac{3}{4}$; 6×3 .

THE SAME.

The First Part of the First Dīwān of Jāmī beginning as in Bankipûr Lib. Cat. No. 180, vii:—

بسم الله الرحمن الرحيم هست صلاى سرخوان كريم

The MS. ends with the following Rubâ'i:—

که در هوس روی نکو آویزم که در سر زلف مشکبو آویزم
قصه ز هرچه رنگ و بوئی دارد از حسن تو فی الحال در آویزم

Written in clear Indian Nasta'liq. Seven verses on foll. 349^b-350^a have been struck out. A note at the end says that the copy was transcribed by order of Sayyid Ṣadr-ud-Dīn Aḥmad, son of Sayyid Karīm-ud Dīn Aḥmad of Būhār, in Bardawān, in Duḥijjah, A.H. 1285.

Scribe:—سيد ارادتعلي البوهاري.

No. 337.

fol. 193; lines 13; size $8\frac{1}{4} \times 5\frac{1}{4}$; 6×3 .

THE SAME.

This collection of poems closely agrees with the First Part of the Second Diwân, noticed in Rosen, p. 239, and Bankipûr Lib. Cat. No. 180, ix, and begins likewise:—

بسم الله الرحمن الرحيم املی حمد المنان الکریم

Gazals in alphabetical order, fol. 24^b; Qit'ahs, fol. 176^b.

Written in clear Indian Nasta'liq.

Copied for Maulawî Sayyid Şadr-ud-Din Aḥmad, the donor of this Library, by Mîr Irâdat 'Alî of Bûhâr on 20th Rabi' II, A.H. 1283.

No. 338.

fol. 81; lines 22; size $14 \times 8\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

سلسلة الذهب

SILSILAT-UD-DAHAB

OR

“THE GOLDEN CHAIN.”

A religious Maṣnawî in the metre of the Ḥadiqah of Sanâ'i and the Haft Paykar of Nizâmî. It is the first of the Seven Maṣnawîs (Haft Aurang) of Jâmî, and was composed in A.H. 890 = A.D. 1485.

It is divided into three Daftars or books as follows:—

First Daftar, beginning on fol. 1^b:—

لله الحمد قبل كل كلام بصفات الجلال و الاكرام

Second Daftar, beginning on fol. 48^b:—

بشغوائی گوش برفسانه عشق از صریر قلم ترانه عشق

Third Daftar, beginning on fol. 68^b:—

حمد ایزد نه کار تست ای دل هرچه کار تو بار تست ای دل

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with profusely illuminated frontispieces at the beginning of each Daftar. The headings are written in red, throughout the copy.

Dated 11th Muḥarram, A.H. 977.

Scribe:—حاجي محمود شیرازی.

A note on the fly-leaf runs thus:—

سبع مئانی خمسہ جامی ۶۷ نمبر - ر هو سبعة سیارہ بہ ہفت
صد روپیہ سکہ حضرت محمد امیر تغلق صانہ اللہ من سیاتہ الفلق هو الحق
هو الحق هو الحق *

The fly-leaf contains two partly-faded seals of one Ya'qûb Abul Qâsim, and one of a certain Dilâwar 'Alî of 'Âlamgîr's time, dated A.H. 1167.

No. 339.

fol. 235; lines 15; size $8\frac{3}{4} \times 5$; 5×3 .

THE SAME.

Another copy of Jâmi's *Silsilat-ud-Dahab* agreeing exactly with the preceding copy.

Written in good Nasta'liq within gold and coloured-ruled borders with superscriptions in red and blue, and two whole-page 'Unwâns at the beginning.

Not dated, apparently 17th century.

No. 340.

fol. 14; lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

سلامان و اہسال

SALAMÂN WA ABSÂL.

An allegorical *Maṣnawî* by Jâmi in the metre of 'Aṭṭâr's *Man-tiq-ut-Tayr* and Rûmî's *Maṣnawî*, dedicated to Ya'qûb Beg bin Ḥasan Beg of the White Sheep of the Âq-Quyûnli Dynasty, who reigned from A.H. 883-896 = A.D. 1478-1490.

Beginning:—

ای بیادت تازہ جان عاشقان زاب لطفت تر ز جان عاشقان

The poem has been edited by F. Falconer, London, 1850.

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with a profusely illuminated 'Unwân. Spaces for headings are left blank throughout the copy.

The fly-leaf bears a seal of Dilâwar 'Alî of 'Âlamgîr's time, dated A.H. 1167, followed by the following note:—

من عواری الزمان خان دوران خان المخاطب بخان خانان فی سنہ
تسع جلوس سلطان الاعظم خلد اللہ ملکہ فی دار الامارۃ اکبر آباد *

No. 341.

fol. 34; lines 25; size $12\frac{1}{2} \times 8$; $9\frac{3}{4} \times 5\frac{1}{2}$.

سلامان و ابدال

تحفة الاحرار

SALÂMÂN ABSÂL WA TUHFAT-UL-AHRÂR.

Another copy of the Salâmân wa Absâl with the third Maṣnawî of Jâmi's Haft Aurang, entitled Tuḥfat-ul-Ahrâr.

The Tuḥfat-ul-Ahrâr is a religious Maṣnawî in the metre of the Makḥzan-ul-Asrâr of Nizâmi, composed in A.H. 886 = A.D. 1481, and named after Khwâjah Naṣîr-ud-Dîn 'Ubayd Ullah Ahrârî, better known as Khwâjah Ahrâr, (d. A.H. 895 = A.D. 1489), the founder of the Naqshbandiyah order. It begins here on fol. 15^b :—

حامدا لمن جعل جنان كل عارف مخزن اسرار كماله اله *

Edited by F. Falconer, London, 1848.

Written in beautiful Nasta'liq within four gold and coloured-ruled columns with beautifully illuminated head-pieces on fol. 1^b and 15^b.

Not dated, apparently, beginning of the 17th century.

Scribe:—میر صالح.

No. 342.

fol. 22; lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

THE SAME.

Another copy of Jâmi's Tuḥfat-ul-Ahrâr, agreeing exactly with the preceding copy.

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with a profusely illuminated 'Unwân. The headings are written in red throughout the copy.

Dated A.H. 977.

Scribe:—حاجی محمود بن شمس الدین محمد.

The fly-leaf contains the seal of Dilâwar 'Alî of 'Âlamgîr's time, dated A.H. 1167, followed by the same note as in the copy of Salâmân wa Absâl, No. 340.

No. 343.

fol. 36; lines 22; size $14 \times 8\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

سبعة الأبرار

SUBĤAT-UL-ABRÂR.

A religious Maṣnawī by the same Jāmi in the metre of Khusrau's Nuh-Sipihr, and dedicated to Sulṭān Ḥusayn. The poem begins with a short prose preface, which is introduced by a Rubā'ī, beginning:—

الْمِنَّةُ لِلَّهِ كَمَا بَخُونٌ كَرَّخَفْتُمْ

The poem has been printed in Calcutta, 1811 and 1848, and lithographed in 1888.

Written by the same scribe and in the same hand as the preceding copy with the same seal of Dilāwar 'Alī on the fly-leaf, followed by the note:—

سبعة سیاره از کتب خانۀ نواب نامدار نواب خان دوران خان بہادر

مغفور مرحوم بمن رسید در سنہ ۱۲ جلوس *

Spaces for headings are left blank on fol. 25-36.

No. 344.

fol. 119; lines 13; size $9 \times 5\frac{1}{2}$; 5×3 .

THE SAME.

Another copy of Jāmi's Subĥat-ul-Abrâr agreeing exactly with the preceding copy.

Written in beautiful Nasta'liq within gold-ruled borders on gold-sprinkled papers with the headings in red. Four whole-page 'Unwāns at the beginning:—

Not dated, apparently 17th century.

The last folio contains three faded seals.

The original folios are mounted on floral-designed margins.

No. 345.

fol. 48; lines 22; size $14 \times 8\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

یوسف وزلیخا

YÛSUF WA ZULAYKHÂ.

The most popular romantic poem of Jāmi in the metre of Nizāmī's Khusrau wa Shirin, representing the story of Joseph in

- Chapter XII of the Qurân. For full particulars of the work see Bankipur Lib. Cat. No. 196, where a most valuable copy of the work, presented to the Emperor Jahângir by 'Abd-ur-Rahîm Khân Khânân, is noticed.

It was composed in A.H. 888 = A.D. 1483 and begins as usual thus :—

الهي غنچه اميد بکشی گلی از روضه جاوید بنمای

The poem has been printed with German Translation at Vienna by Rosenzweigh, 1824. Text printed in Calcutta, 1809, A.H. 1244 and 1265; lithographed in Calcutta, 1818; Bombay, 1829 and 1860; Lucknow, A.H. 1262 and A.D. 1879; in Persia, A.H. 1279; in Tabriz, A.H. 1284, etc.

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with an illuminated 'Unwân.

The headings are written in red. The fly-leaf contains a seal of Dilâwar 'Alî of 'Âlamgir's time, dated A.H. 1167.

Not dated, apparently 16th century.

No. 346.

fol. 157; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{4} \times 3$.

THE SAME.

Another copy of Jâmi's Yûsuf wa Zulaykhâ.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated but faded head-piece. The headings are written in red throughout.

Not dated, apparently 18th century.

The MS., slightly defective towards the end, is in a damaged condition.

No. 347.

fol. 46; lines 22; size $14 \times 8\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

لیلی و مجنون

LAYLÎ WA MAJNÛN.

Another romantic poem by Jâmi on the loves of Layli and Majnûn in the metre of Nizâmî's poem of the same style.

Beginning :—

ای خاک تو تاج سربلندان مجنون تو عقل هوشمندان

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with a beautifully illuminated head-piece.
Dated, Dulqa'd, A.H. 977.

Scribe:—حاجي محمد.

This copy also contains the seal of Dilâwar 'Alî, followed by the usual note.

No. 348.

foll. 27; lines 22; size $14 \times 8\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

خرد نامہ اسکندري

KHIRAD NÂMAH-I-ISKANDARÎ.

An ethical Maṣnawî by the same Jâmi, in the metre of Fir-dausi's Shâh Nâmah, dedicated to Sultân Ḥusayn.

Beginning:—

الهي كمال الهي تراست جمال جهان بادشاهي تراست

Written by the scribe of the preceding copy.
Spaces for headings are left blank throughout.
Dated A.H. 977.

The same seal and note of the preceding copy are found here on the last page.

No. 349.

foll. 68; lines 15; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

امتقاد نامہ و تحفة الاحرار

I'TIQÂD NÂMAH AND TUḤFAT-UL-AHRÂR.

1. I'tiqâd Nâmah, also styled عقاید جامي, a theosophical Maṣnawî, being an exposition of the Muhammadan creed.

Beginning:—

بعد حمد خدا و نعت رسول بشنو این نکته را بسمع قبول

2. Tuḥfat-ul-Ahrâr (foll. 11-68): see Nos. 341 and 342.

Written in good Nasta'liq within gold-ruled borders, with illuminated 'Unwâns on foll. 1^b and 11^b. The headings are written in red.

Not dated, apparently 17th century.

No. 350.

foll. 62; lines 15; size 10 × 6; 6 × 2½.

فتوح الحرمين

FUTUḤ-UL-ḤARAMAYN.

A Maṣnawī poem containing an account of the holy places of religious performance in Mecca and Medina, and of the rites observed in the pilgrimage, by Muḥyi Lārī محمّی لاری who composed it, according to the copy of the poem noticed in G. Flügel, ii, p. 122, in A.H. 911 = A.D. 1505, and died, according to Taqī Kāshī, Oude Cat., p. 21, in A.H. 933 = A.D. 1526.

Beginning:—

لی در جهان غرقه آلی تو کون و مکان قطره دربی تو

The contents of this copy agree with those of the Bankipur Lib. copy No. 227.

The Futūḥ-ul-Ḥaramayn has been wrongly ascribed by Sprenger, p. 451; Stewart, p. 66, and several others, to Jāmi; and also to the holy saint Muḥyi-ud-Dīn 'Abd-ul-Qādir of Jilān (d. A.H. 561 = A.D. 1165). For particulars see Bankipur Lib. Cat. No. 226.

This interesting copy is written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated 'Unwān and the headings in red. It contains beautifully painted drawings representing the Ḥaram, mosques, wells, mountains, and the tombs of the descendants and relatives of the prophet. They are on foll. 12^b, 23^b, 24^a, 24^b, 27^a, 28^b, 29^a, 33^a, 34^b, 36^a, 42^a, 44^a, 46^b, 47^a, 47^b, 48^a and 62^a.

Copied in Medina, Rabī' I, A.H. 964 (see fol. 51^a).

From the following note on the fly-leaf we learn that the copy once belonged to the library of the Khān Khānān Bayram Khān, the famous general of Akbar's time:—

* کتاب فتوح الحرمين کتب خانه سرکار خانخانان بیرم خان اکبر شاهي *

The above note is followed by a seal of 'Alī Muzaffar Khān, dated A.H. 1133. The original folios are mounted on new margins.

No. 351.

fol. 80; lines 15; size 9×6 ; $6\frac{1}{2} \times 4$.

دیوان آصفی

DÎWÂN-I-ÂŞAFÎ.

A collection of the lyrical poems of Âşafi, son of Khwâjah Muqim-ud-Din Ni'mat Ullah of Qubhistân خواجہ آصفی بن خواجہ مقیم الدین نعمت اللہ قہستانی. He was a pupil of the famous Jâmî, and a personal friend of Mir 'Alî Shîr Nawâ'î, and died, according to the best authorities, in A.H. 923 = A.D. 1517.

This diwân consists of Gâzals in alphabetical order.

Beginning:—

ساز آباد خدایا دل ویرانی را یا مدد مہربان ہیچ مسلمانی را

Written in careless Nasta'liq. The colophon says that the MS. was copied by one Shukr Ullah, son of Shaykh Fath Ullah Şiddiqî, at the Diwân-khânah of Chaudhri Rafi'-ud-Dîn.

Dated Sunday, the 10th of Chayt, 1196 Bengali. The MS. is damaged.

Interlinear and marginal notes are found here and there in the copy.

No. 352.

fol. 179; lines 10; size $7\frac{1}{4} \times 4$; $4\frac{1}{4} \times 2\frac{1}{2}$.

دیوان فغانی

DÎWÂN-I-FİGÂNÎ.

The lyrical poems of Bâbâ Figânî of Shirâz بابا فغانی شیرازی, who at first adopted the takhalluṣ of Sakkâkî, and subsequently changed it to Figânî. He died in A.H. 925 = A.D. 1519. For full particulars see Bankipur Lib. Cat. Nos. 217 and 218.

Beginning with Gâzals in alphabetical order:—

ای سرنامہ نام تو عقل گرہ کشای را ذکر تو مطلع غزل عشق سخن سرای را

Rubâ'is fol. 156^a; Mustazâds, fol. 158^a; single verses, fol. 158^a; Qasidahs, fol. 165^b, and Tarkib-bands, fol. 167^b.

Written in minute Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece and two whole-page 'Un-wâns at the beginning. The headings, written in white, are beautifully illuminated. The fly-leaves at the beginning and end contain several 'Arq-didâhs and faded seals.

Not dated, apparently 16th century.
The original folios are mounted on new margins.

No. 353.

fol. 145 ; lines 14 ; size $9\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

تیمور نامہ

TÎMÛR NÂMAH.

A versified account of the warlike exploits of Tîmûr in imitation of Nizâmi's Sikandar Nâmah, by 'Abd Ullah Hâtifi عبد الله هانفي, who was the sister's son of the celebrated Jâmi, and, like his uncle, was born in K_hirjird in the province of Jâm. He died in Muḥar-ram, A.H. 927 = A.D. 1521.

Beginning :—

بنام خدائی که فکر و خرد نیارد که در کنه اری برد

The poem is also called ظفر نامہ, under which title it has been lithographed in Lucknow, A.D. 1869.

Written in fair Nasta'liq within coloured-ruled borders, with the headings in red written in a different hand.

Dated A.H. 968.

The fly-leaf contains a defective note, dated A.H. 1059. The original folios are placed in new margins. The MS. is damaged towards the end.

No. 354.

fol. 200 ; lines 12 ; size $8\frac{3}{4} \times 4\frac{1}{4}$; $6 \times 2\frac{1}{2}$.

THE SAME.

Another copy of Hâtifi's Tîmûr Nâmah, written in bold Nasta'liq within gold and coloured-ruled borders with an illuminated but faded head-piece. The headings are written in red throughout the copy.

Dated, Şafar, A.H. 970.

No. 355.

fol. 61 ; lines 14 ; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

هفت منظر

HAFT MANZAR.

Another Maṣnawî by Hâtifi in imitation of Nizâmi's Haft Paykar.

Beginning :—

ای نگارندهٔ صحیفهٔ غیب

Written in careless Nasta'liq. Spaces for headings have been left blank.

Dated Friday, the 16th of Sha'bân, A.H. 1024.

The MS. is worm-eaten and damaged.

No. 356.

fol. 57; lines 15; size 10×6 ; $7 \times 4\frac{1}{4}$.

دیوان اهلی خراسانی

DÎWÂN-I-AHLÎ KHURÂSÂNÎ.

A very rare copy of the lyrical poems of Ahlf Khurâsânî a native of Tarshiz, who lived in Herat and died, according to Sprenger, Oude Catalogue, p. 319, in A.H. 934 = A.D. 1527. He must not be con'ounded with his contemporary name-sake Ahlf Shirâzî mentioned in the following No. 358.

Beginning :—

بر فلک هر شب رسانم برق آه خویش را

تا بسوزم کوب مبعث سیاه خویش را

The diwân consists chiefly of Gazals arranged in alphabetical order.

Written in ordinary Nasta'liq within red-ruled borders.

The poet's nom-de-plume is written in red throughout the copy.

Not dated, apparently 19th century

No. 357.

fol. 102; lines 21; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{3}{4} \times 3$.

مثنویات جمالی

MAŞNAWIYÂT-I-JAMÂLÎ.

A very rare work, containing five ethical and mystical Maşnawîs intermixed with prose, by Jamâlî, who seems to be identical with Hamid bin Faḍl Ullah, known as Darwish (or Mullâ) Jamâlî of Delhi, with his original name Jalâl Khân. He at first adopted the Takhallus Jalâlî, which he subsequently changed to Jamâlî. He distinguished himself during the reign of Sultân Sikandar Lodî, and subsequently gained the favour of Bâbur and Humâyûn.

According to Sprenger, p. 446, he died in A.H. 922 or 925 = A.D. 1516 or 1519, but according to others in A.H. 942 = A.D. 1535.

Sometimes the poet quotes some verses of the Qur'ân, some traditions, or other sentences of ethical and moral character, which he explains in Persian, and then illustrates by legends in Maḡnavis. He generally quotes Sanâ'î, 'Aṭṭâr, Rûmî, 'Irâqî and other mystics.

I. مهرالقولب Mihr-ul-Qulûb, beginning as in Sprenger, loc. cit.:—

میگشدر روز تیغی آفتاب تا برد در پردۀ خود ماهتاب

The name of the poet and the title of the poem occur in the concluding line:—

ای جمالی شرح این مهرالقولب رو نهان کن خوش دران پردۀ عیوب

II. فرصت نامه Furṣat Nâmah, beginning with a short prose preface:—

بسم الله الرحمن الرحيم وبه نستعين در معني آيت يوم تبدل
الارض النخ *

The poem begins thus on fol. 6^b:—

بيا فرصت شمار اين زندگاني بچنگ آور حيات جاوداني

III. نصرت نامه Nuṣrat Nâmah, beginning with a short prose preface, fol. 11^b:—

بسم الله الرحمن الرحيم نصر من الله وفتح قريب وبشر المؤمنين النخ *

The poem begins thus:—

سحر گه شنيدم ندای غريب که بربود خوش کوی نصرت حبيب

IV. قدرت نامه Qudrat Nâmah, beginning like the preceding two Maḡnavis with a short prose preface, fol. 24^b:—

بسم الله الرحمن الرحيم - ای برادر اگر مي خواهي که زنده دل
شوي النخ *

The poem begins thus:—

بيا چشم بکشا در ايوان دل ببين با محبت تو سلطان دل

V. محبوب الصديقين Maḥbûb-uṣ-Ṣiddiqîn, beginning without any preface, fol. 38^b:—

روز از نور عشق شد خرم ظلمت شب دريد جامۀ غم

A profusely illuminated head-piece is found at the beginning of each Maṣnawî.

Written in a beautiful small Nasta'liq within four gold-ruled and coloured columns.

Not dated, apparently 17th century.

A seal of one Muḥammad Ibrâhîm, dated A.H. 1297, is found at the end.

No. 358.

fol. 343; lines (centre col.) 19; (margl. col.) 11;
size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

کلیات اهلی شیرازی

KULLIYÂT-I-AHLÎ SHÎRÂZÎ.

A collection of some of the poetical works of Maulânâ Ahli Shîrâzî مولانا اهلی شیرازی. He was an accomplished scholar, and possessed wonderful ingenuity in the artifices of versification. He died in his native town, A.H. 942 = A.D. 1535, and was buried in Muṣallâ by the side of Ḥâfîz.

Contents:—

I. *Sihr-i-Halâl* or "Lawful Sorcery," dealing with the love story of Prince Jâm and Princess Gul.

In this wonderful Maṣnawî the poet has united the artifices of metre and the playing upon words found separately in Kâtibî's (d. A.H. 838 = A.D. 1434) two poems, *Majma'-ul-Baḥrayn* and *Tajnisât*—that is to say, this poem can be read in two different metres, viz. فاعلاتن فاعلاتن فاعلى and مفتعلن مفتعلن فاعلى, and the last words of both the hemistiches of a verse are the same but with different meanings.

Beginning after the usual preface:—

ای همه عالم بر توبی شکوه زفت خاک در تو پیش کوه

II. *Sham'-wa-Parwânah* or "the Candle and the Moth," composed A.H. 894 = A.D. 1488, and dedicated to Sulṭân Ya'qûb Aq-Quyûnlû (A.H. 884-896 = A.D. 1479-1490), beginning, fol. 13^a:—

بنام آنکه مارا از عنایت دهد پروانه شمع هدایت

III. *Qaṣīdahs*, beginning, fol. 33^a:—

الهی بسر دفتر حکمت الله بنی آدم آئینه قدرت الله

IV. *Mukhammasât* and *Muqatta'ât*, beginning on fol. 87^a:—

این همه خشم تو ای عاشق کش بیداک چیست
دل ز خشم چاک شد این زهر بی ترپاک چیست

V. *Gazals*, arranged in alphabetical order, beginning on fol. 98:—

ای حیرت صفات تو بندد زبان ما انگشت حیرتست زبان در دهان ما

VI. *Sa'î* نامه. A series of *Rubâ'is* arranged alphabetically, beginning with a short prose preface, beginning, fol. 292^b:—

بعد از حمد و ثنای جان آفرین و درود بر روان سید المرسلین الخ *

The first *Rubâ'î* begins thus:—

ساقی تدحی که کار ساز است خدا وز رحمت خود بنده نواز است خدا

VII. *راعیات گنجفیه*. Another series of *Rubâ'is* describing the various cards of the game, written for a pack of cards for a royal personage, beginning with a short prose preface, fol. 298^b:—

بسم الله تیمناً بذكره الاعلی پوشیده نماند بر ارباب صورت الخ *

Beginning of the first *Rubâ'î*:—

ای سر سهی خاک رخت وقت خرام الخ *

VIII. *متفرقات* or *Miscellaneous* poems, consisting of a series of *Rubâ'is* and single verses, fol. 304^a.

Written in good *Nasta'liq* within coloured-ruled borders.

A note, dated 15th *Dul Hıjjah*, A.H. 1175, and several other notes of little importance are found on the fly-leaf of the copy.

Dated on the last page (bound upside down), 14th *Shawwâl*, A.H. 1047.

Scribe:—جعفر.

The MS. is slightly damaged.

No 359.

fol. 362; lines (centre col.) 18; (margl.) 14;
size $11\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

THE SAME.

A valuable copy of Ahlî *Shirâzî's* *Kulliyât* with the same contents and arrangement as in the preceding copy, in addition

to which there are three highly artificial Qaṣīdahs towards the end, composed in honour of Mīr 'Alī Shīr, Sulṭān Ya'qūb and Shāh Ismā'īl Bahādur respectively.

The first artificial Qaṣīdah begins thus on fol. 316^b :—

نسیم کاکل مشکین کراست چو نتو نگار شمیم سنبل پرچین کجاست مشک تبار
شمیم خیزد از آه و روی نه زین خوشتر نسیم گل رزد اما چنین نه غبر بار

The chief subtleties in it are that all the words in each of two bayts, or in each of three bayts, written in red ink, if connected, form a new bayt of a different metre and different trope; for instance, from the above two bayts we get the following :—

نسیم کاکل مشکین کرا خیزد ازین خوشتر شمیم سنبل پرچین کجا ریزد چنین غبر

The second artificial Qaṣīdah in praise of Sulṭān Ya'qūb begins on fol. 331^b; and the third in praise of Shāh Ismā'īl, on fol. 347^b. Each of these three Qaṣīdahs is preceded by a short prose preface.

This MS., though slightly defective and wanting a folio at the beginning, is valuable. Each section begins with a profusely illuminated 'Unwān and beautiful ornamentations. Written in beautiful Nasta'liq within gold and coloured-ruled borders with the headings in red. It was copied by the order of Khwājah Luṭf Ullah for Khwājah 'Abd-ul-Karīm.

Scribe :— محمد حسین بن علی قلی الکاتب شیرازی.

Dated 9th Muharram, A.H. 1061.

Three seals, two of which are dated 1213 and 1289, are found on fol. 362^b.

No 360.

fol. 31; lines 16; size $8\frac{1}{2} \times 5$; $5\frac{3}{4} \times 3$.

Another copy containing the first and third artificial Qaṣīdahs of Ahli. It begins with the third Qaṣīdah (fol. 1^b-17^a), after which comes the first (fol. 18^a-31^a). Each Qaṣīdah begins with the usual preface.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated frontispiece at the beginning of each section.

Not dated, apparently 18th century.

No. 361.

fol. 31; lines 15; size $10\frac{1}{4} \times 6\frac{1}{4}$; 7×4 .

دیوان شرف جهان

DÎWÂN-I-ŞHARAF-I-JAHÂN.

A collection of the lyrical poems of Mirzâ Sharaf bin Qâḍi Jahân bin Sayyid Sayf-ud-Dîn ul-Ḥusaynî ul-Qazwînî, better known as Sharaf-i-Jahân مرزا شرف بن قاضی جهان بن سید سیف الدین القزوينی المعروف به شرف جهان A.H. 902 = A.D. 1496, and died A.H. 968 = A.D. 1560; comp. Bankipur Lib. Cat. Nos. 238 and 239, where two very good copies of the diwân are noticed.

The present copy consists chiefly of *Gazals* arranged in alphabetical order.

Beginning:—

لی شوق دیدنت سبب جستجوی ما هردم فزوده در طلبت آرزوی ما

The MS. ends with a few *Qit'ahs* and seven *Rubâ'is*.

Written in ordinary *Nasta'liq* within coloured-ruled borders, with the headings in red.

Not dated, apparently 18th century.

No. 362.

fol. 127; lines (centre col.) 14; (margl. col.) 23;
size 9×6 ; $8\frac{1}{4} \times 4\frac{1}{2}$.

دیوان رهائی

DÎWÂN-I-RAHÂ'Î.

The lyrical poems of Shaykh Sa'd-ud-Dîn Rahâ'î of Khawâf Şhaykh Zayn-ud-Dîn Khawâfi, شيخ سعد الدين رهائي الخوافي, a descendant of the well-known saint, He came to India under Akbar, and was still alive A.H. 983 = A.D. 1575.

The present copy is defective, there being two folios wanting at the beginning. It opens abruptly in the middle of a *Maṣnawî* thus:—

را که (?) نماید چومه ابروی خویش میکشدت همچو کمان سوی خویش

Contents of the central col.:—

Qasidahs, fol. 4^b; *Gazals* in alphabetical order, fol. 37^b; *Tarji'ât*, fol. 105^a; *Qit'ahs*, fol. 115^a; *Rubâ'is*, fol. 117^a; *Mu'ammiyât* and *chronograms*, fol. 126^b.

The marginal column of the copy contains also a collection of poems consisting of Qaṣīdahs, fol. 3^a; Gāzals in alphabetical order, fol. 37^b; Rubā'is, fol. 111^a.

Written in good clear Nasta'liq within gold and coloured-ruled borders with an illuminated 'Unwān on fol. 37^b.

Not dated, apparently 18th century A.H.

A seal of Shaykh Yār Muḥammad, dated A.H. 1242 is found on foll. 3^a, 37^a and 127^b.

No. 363.

foll. 83; lines 23; size 9 × 5; 7 × 3½.

دیوان مکتشم

DÎWÂN-I-MUḤTASHAM.

The lyrical poems of Maulânâ Muḥtasham of Kâshân, مولانا مکتشم کاشی the teacher and friend of the well-known Taḍkirah-writer, Taqî Kâshî (d. c. A.H. 1016 = A.D. 1607), who collected and prepared the poet's dîwân (see Rieu. ii, p. 665). Muḥtasham died, according to the best authorities, in A.H. 996 = A.D. 1587.

Beginning with Gāzals in alphabetical order:—

ای گوهر نام تو تاج سر دیوانها ذکر تو بصد عنوان آرایش عنوانها

Qaṣīdahs not arranged in order, begin on fol. 69^a.

Elegy on the martyrdom of Imâm Ḥusayn, begins thus on fol. 81^a:—

باز این چه شورش است که در خلق عالم است

باز این چه نوحه و چه عزا و چه ماتم است

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

No. 364.

foll. 245; lines 14; size 8 × 4½; 5½ × 2½.

کلیات عرفی

KULLIYÂT-I-'URFÎ.

The poetical works of Maulânâ Sayyid Muḥammad, poetically known as 'Urfî, bin Maulânâ Zayn-ud-Dîn 'Alî bin Maulânâ Jamâl-ud-Dîn Shîrâzî. He came to India, and at first made acquaintance with the celebrated Faydî, and then after serving for some time under Khân-i-Khânân 'Abd-ur-Raḥîm, attached himself to Akbar.

He died of dysentery at Lahore, A.H. 999 = A.D. 1590, at the age of thirty-six years.

Beginning:—

سرطبعم از توسنی برهواست که سرچشمه آب روی صباست

Qaṣidahs intermixed with Gazals, fol. 1^b; an incomplete Maṣnawī, entitled "Farhād-wa-Shīrin," fol. 126^b; Rubā'is, on fol. 143^b; short Maṣnawīs, Qit'ahs, single verses and a few Qaṣidahs, fol. 180^b; Tarkīb-bands, fol. 211^a; Mutafarriqât, fol. 212^a.

Written in good Nasta'liq within gold and coloured-ruled borders with illuminated head-pieces on foll. 1^b and 143^b. Spaces for headings have been left blank in several places.

Not dated, apparently 18th century A.H.

No. 365.

fol. 243; lines 19; size 11 × 6½; 8½ × 4½.

THE SAME.

Another copy of 'Urfi's Kulliyât. The arrangement of the contents of this copy exactly agrees with that of the India Office Library copy No. 1451.

Beginning:—

لی متاع درد در بازار جان انداخته گوهر هر سود در جیب زبان انداخته

Qaṣidahs and Qit'ahs in alphabetical order, fol. 1^b; Gazals in alphabetical order, fol. 81^a; Rubā'is, fol. 183^a; Maṣnawīs, viz. 233^a فرهاد و شیرین on fol. 195^b and مجمع الابدکار.

Written in Shikastah hand.

Not dated, apparently 19th century.

No. 366.

fol. 111; lines 25; size 11 × 7; 7 × 4½.

خمسه صرفي

KHAMSAH-I-ŞARFÎ.

A unique and valuable, but defective, copy of the *Khamseh* of Maulânâ Shaykh Ya'qûb, poetically surnamed Şarfi, of Kashmir. He was a friend of the celebrated historian Badâ'ûnî, who devotes a long notice to the poet's life. See *Muntakhab-ut-Tawârikh*, III, pp. 142-149 and 259-261. Şarfi died on 12th *Dulqa'd*, A.H. 1003

= A.D. 1594, for which year Badâ'ûnî (III, p. 148) gives the chronogram **شبیخ ام برد**.

The poet composed this *Khamsah* in imitation of the five poems of Nizâmî.

The poems in the present copy are arranged in wrong order. The right order seems to be as follows:—

I. **مسلك الاخبار** Maslak-ul-Akhyâr, foll. 87^b-111^a, written in imitation of Nizâmî's *Makhzan-ul-Asrâr*, and completed A.H. 993 = A.D. 1585, for which year the title of the poem forms a chronogram (cf. fol. 111^a). This seems to be the first poem of the poet's *Khamsah*, for he refers to the second in the following line at the end of this poem, fol. 111^a:—

هست چو فیض از لم رهنمون گنج دگر نیز برارم برور

Beginning (fol. 87^b):—

بسم الله الرحمن الرحيم سر خط منشور عطای عمیم

II. **وامق و عدرا** Wâmiq wa 'Adrâ, foll. 1^b-24^a. It is in imitation of Nizâmî's *Khusrau wa Shirin*, and treats of the love adventures of Wâmiq and 'Adrâ.

Beginning (fol. 1^b):—

خداوندا حجاب از پیش بکشی بمشتاقان جمال خویش بنمای

This is the second *Maṣnawî* poem of the poet's *Khamsah*, as he himself says on fol. 23^a:—

بحمد الله که با این گنج ثانی در گنجم آمد از نقد معانی
سه گنج باقی دیگر هم آخر کنم از معدن اسرار ظاهر

It was completed in A.H. 993 = A.D. 1585, as expressed by the chronogram **عاشق و معشوق** in the concluding lines of the poem.

III. **لیلی و مجنون** Laylâ wa Majnûn, foll. 25^b-50^a. In imitation of Nizâmî's poem of the same name.

Beginning (fol. 25^b):—

ای نظم مرا بنامت آغاز نام تو کلید مخزن راز

It is the third poem of the *Khamsah*, and to it the poet refers thus on fol. 50^a:—

از خسته سه دفتر مرتب گشته عبارتی مهذب
خواهم ز مراد بخش عالم توفیق دو دفتر دگر هم

The date of completion, A.H. 998 = A.D. 1589, is expressed by the chronogram عشق‌بازی شرح in the concluding lines of the poem.

The fourth poem, which the poet wrote in imitation of Nizâmî's Iskandar Nâmah, and to which he refers in the prologue of his fifth poem, is wanting:—

که چو گفتی سخن ز پیغمبر در جواب حدیث اسکندر
زان در احوال پیر خویش کلام در جواب حکایت بهرام

V. Maqâmât-i-Pir, foll. 50^b-86^b, in imitation of Nizâmî's Haft Paykar.

Beginning (fol. 50^b):—

افتتاح الکلام بسم الله الذي ليس فى الوجود سواه

It was completed in A.H. 1000 = A.D. 1591, for which year the title forms a chronogram (fol 86^a). The poet refers to this poem on fol. 54^a:—

در تتبع شود سخن آرا خامس خمس نظامی را
چون جواب چهار دفتر او شد مرتب ز طبع نادره گو
ماند باقی یکی و آنرا هم صورتی داده آورم برقم

Written in small Nasta'liq within gold and coloured-ruled border, with an illuminated head-piece at the beginning of each poem. The headings are written in red throughout. The original folios are placed in new margins.

Not dated, apparently beginning of the 17th century.

A seal of a certain Zamân 'Alî Khân is found at the end of each poem.

No. 367.

foll. 258; lines 15; size 8½ × 5½; 5½ × 3.

دیوان فیضی

DÎWÂN-I-FAYDÎ.

A very good copy of a collection of the lyrical poems of Shaykh Abul Fayd, with the double Takhalluṣ of Faydî and Fayyâdî, the brother of Akbar's prime-minister Abul Faḍl, the author of the famous Akbar Nâmah. Faydî was born A.H. 954 = A.D. 1547, and died A.H. 1004 = A.D. 1595.

Beginning with a preface introduced by three hayts the first of which runs thus:—

بسم الله الرحمن الرحيم گنج ازل راست طلسم قدیم

Qaṣīdahs, Elegies and Tarkīb-bands, fol. 5^b.

A short Maṣnawī, without any title, beginning as in Ethé, Bodl. Lib. Cat. No. 1058, on fol. 94^b:—

شکر که جمازه بمنزل رسید زورق اندیشه بساحل رسید

A collection of Ġazals in alphabetical order, extending up to the ردیف واو, begins on fol. 102^b:—

مستانه سخن میرسد از دل بلب ما عشق است که بر بسته زبان ادب ما

معنیات or Riddles, beginning on fol. 192^a:—

بی تفکر نیستم در هیچ گاه یافت دامن دل دران پایان راه

Rubā'is, not alphabetically arranged, beginning on fol. 199^a:—

الله اکبر زهی خدای متعال خورشید جمالش ایمن از بیم زوال
حرفش ز خط عقل برون عز و جل کنهش ز حد فکر فرزن جل جلال

Another Elegy, beginning on fol. 248^a:—

محققان که کمالات کل حساب کنند الخ *

The copy ends with some Elegies and Tarkīb-bands.

Written in beautiful Nasta'liq within gold and coloured-ruled borders, with richly illuminated 'Unwāns on foll. 6-7. The headings are written in red throughout the copy. There are several seals and 'Arq-didāhs on the fly-leaf, and one of these is dated Jumādā I, A.H. 1069.

Not dated, apparently 17th century.

No. 368.

fol. 129; lines 15; size 9 $\frac{3}{4}$ × 5 $\frac{3}{4}$; 7 $\frac{1}{2}$ × 4.

THE SAME.

Another diwān of Faiḍī containing only a number of selected Ġazals, arranged in alphabetical order.

Beginning:—

مستانه سخن میرسد از دل بلب ما الخ *

Written in ordinary Indian Nasta'liq within coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1230.

No. 369.

fol. 165; lines 13; size $9 \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{4}$.

نل و دمن

NAL WA DAMAN.

Faydî's famous Maṣnawî, known as Nal-Daman, in imitation of Nizâmî's Layli wa Majnûn. It is a free Persian adaptation of the episode of Nala and Damayantî in the Mahâbhârata.

Beginning:—

ای درنگ و پوی توز آغاز عنقای نظر بلند پرواز

This is the third poem of the poet's *Khamsah*, which he planned in A.H. 993 = A.D. 1585, but did not live to finish. The poet completed it in four months, and dedicated it to Akbar in A.H. 1003 = A.D. 1594. Lithographed in Calcutta, 1831; Lucknow, A.H. 1263; a part of the Maṣnawî is printed in *Spiegels' Chrestomathia Persica*, Leipzig, 1846, pp. 131-150.

Written in neat Nasta'liq within red-ruled borders, with the headings in red.

Dated *Sha'bân*, A.H. 1072.

Scribe:—محمد رضا.

The MS. is damaged towards the end.

No. 370.

fol. 105; lines 14; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{4}$.

رباعیات سحابی

RUBÂ'İYÂT-I-SAHÂBÎ.

A large collection of Rubâ'îs of Maulânâ Kamâl-ud-Dîn Saḥâbî of Astarâbâd, also called Saḥâbî Najafî on account of his spending the last forty years of his life in devotion on the holy shrine of 'Alî at Najaf, where he died according to unimpeachable authorities in A.H. 1010 = A.D. 1601.

The present collection of Rubâ'îs, arranged in alphabetical order, breaks off in the middle of the ردیف دال.

Beginning:—

المنة لله که بانعام خدا از خلق رمیدم و شدم رام خدا
هر کس سخنی ازین و آن میگوید من میگویم نام خدا نام خدا

Written in neat Nasta'liq.

Dated Ramadân, A.H. 1078.

Scribe:—معز الدین قزوینی.

No. 371.

fol. 59; lines 15; size $10\frac{1}{4} \times 6$; $7 \times 4\frac{1}{2}$.

دیوان ولی

DÎWÂN-I-WALÎ.

The lyrical poems of Walî of Dasht-i-Bayad, who flourished under Shâh Tahmasp Safawi of Persia (A.H. 930-984 = A.D. 1523-1576), and died, according to Safinah (Ethé, Ind. Office Lib. Cat. No. 1481), in A.H. 1012 = A.D. 1603.

Beginning with Gazals in alphabetical order, fol. 1^b:—

شب نوید قرب در زد بندۀ درگاه را خوش اثرها بود در پی ناله جانکاه را

The MS. ends with a series of Rubâ'is, beginning on fol. 56^a.

Written in ordinary Nasta'liq within coloured borders.

Not dated, apparently 19th century.

No. 372.

fol. 371; lines 17; size $9 \times 4\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

اعجاز نامه

I'JÂZ NÂMAH.

An extremely rare copy of a poetical account of the exploits and heroic deeds of 'Alî, by Maulânâ Shams-ud-Dîn Muḥammad, poetically surnamed Gînâ'î, a native of Lâr. From the account given by the poet himself on foll. 12^a-19^a we learn that his father, bearing the name Muḥammad, flourished under Shâh Tahmâsp (II) of Persia (A.H. 930-984 = A.D. 1525-1576), who also showed favour to our poet. After the death of Shâh Ismâ'îl (II) (A.H. 984-985 = A.D. 1576-1578), when Sultân Muḥammad (Khudâbandah) came to the throne, the poet left for India, and attached himself to the services of emperor Akbar as a chronicler, in which capacity he passed four years. He was then made a *diwân* of Gujarât, where he stayed for five years. Then, having incurred the dis-

pleasure of the emperor, he was sent to prison (according to Sprenger, Oude Catalogue, p. 40, the poet was sent to prison at Gawāliyâr where he was in A.H. 994 = A.D. 1585).

He subsequently got the diwânî of Bihâr, and on Jahângîr's accession received the *diwânî* of Bengal, and lastly became a Wazîr at Delhi (cf. fol. 18^a, l. 3). The date of the poet's death is not given anywhere, but he was still alive in A.H. 1014 = A.D. 1605, when Jahângîr ascended the throne.

The title of the poem اعجاز نامہ occurs on fol. 32^b. On fol. 371^a, where the poet gives some admonitions to his son Ja'far, he tells that he was sixty-five years old at the time of the composition of this work.

Beginning:—

بنام جهاندار ملک وجود که هستش جهان رشک بحر جود

Written in fair Nasta'liq with the headings in red. The MS. is in a damaged condition. Foll. 9-11, 14-16, 41-48 and 104-114 seem to be fire-stained.

Not dated, apparently 17th century.

No. 373.

fol. 61; lines 14; size $8\frac{3}{4} \times 5$; $6 \times 3\frac{1}{2}$.

دیوان نسیمی

DÎWÂN-I-NASÎMÎ.

The lyrical poems of Nasîmî, who is called by the author of the *Sham'-i-Anjuman*, p. 467, Nasîmî Ḥusaynî Shirâzî نسیمی حسینی شیرازی. The verse quoted by the author of the said *Tadkirah* is found here on fol. 46^b. The date of the poet's death is not known, but it is evident that he lived before A.H. 1016 = A.D. 1607, the year in which the transcription of this copy was completed.

Beginning:—

ساقیا آمد بجوش از شوق لعلت جان ما

بیار از چشمه حیوان ما

The diwân consists of *Gazals* in alphabetical order, and ends with a long *Tarjî'band*, which begins thus on fol. 55^b:—

ما مظهر ذات کبریائیم ما جام جم خدا نمائیم

Written in good Nasta'liq within gold-ruled borders with an illuminated head-piece and 'Unwân.

Dated Ramaḍân, A.H. 1016.

Scribe:—مسعود کاتب.

No. 374.

fol. 122; lines 17; size $7 \times 3\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

دیوان نظیری

DÎWÂN-I-NAZÎRÎ.

The lyrical poems of the famous Maulânâ Muḥammad Ḥusayn, poetically called Nazîrî of Nishâpur به مولانا محمد حسین المتخلص به نظیری, who died A.H. 1021 = A.D. 1612.

Beginning:—

ار بخرامش چو سیل ما همه ویران او هرچه ز ما شد خراب رفت بجوان او

Qaṣīdahs, fol. 1^b; Ġazals, arranged in alphabetical order, fol. 9^b; Tarkīb-bands, Tarji'ât and Qit'ahs, fol. 65^a; Rubâ'is, fol. 87^a; another series of Qaṣīdahs, fol. 92^a.

Written in ordinary Nasta'liq.

Not dated, apparently 18th century.

The MS. is worm-eaten and damaged.

No. 375.

fol. 102; lines 17; size $8\frac{1}{2} \times 4\frac{1}{4}$; $6\frac{1}{2} \times 3$.

دیوان سنجر

DÎWÂN-I-SANJAR.

The lyrical poems of Mîr Muḥammad Hâshim, poetically called Sanjar میر محمد هاشم المتخلص به سنجر of Kâshân, who came to India, according to Âzâd's Khizânah-i-Âmirah, p. 259, during the reign of Akbar in A.H. 1000 = A.D. 1591. The poet subsequently entered the services of Ibrâhîm Âdil Shâh of Bijâpûr, where he died in A.H. 1021 = A.D. 1612.

Beginning:—

بکام دل به نشستیم در حریم وصال زهی سپاس خداوند بر سلامت حال

This copy consists of Ġazals, Qaṣīdahs, Qit'ahs, short Maṣ-nawîs, Rubâ'is, and single verses intermixed with each other.

The folios are misplaced in many places and the catch-words are wanting throughout.

Written in good Nasta'liq within gold and coloured-ruled borders.

Dated A.H. 1041 (cf. 36^b), i.e. twenty years after the poet's death.

The fly-leaf at the beginning contains numerous seals and 'Arḍ-didāhs, the dates of which range from A.H. 1105-1171. A seal of one Muḥammad Ṣāliḥ, dated A.H. 1178, is found on foll. 1^b; 36^b and 45^a.

No. 376.

foll. 183; lines 13; size 9×6 ; $6\frac{1}{4} \times 3\frac{1}{4}$.

ساقی نامہ ظہوری

SÂQÎ NÂMAH-I-ZUHÛRÎ.

The well-known Maṣnawî of Maulânâ Nûr-ud-Din Muḥammad, poetically called Zuhûrî, of Turshîz, in K̲h̲urâsân مولانا نور الدین محمد تورشیز، who came to India A.H. 988 = A.D. 1580, and died A.H. 1025 = A.D. 1616.

The poet dedicated the poem to Burhân Nizâm Shâh II of Aḥmadnagar (A.H. 999-1003 = A.D. 1590-1594).

Some folios are missing at the beginning of the copy, and the Maṣnawî opens abruptly thus:—

مناسزم بآن قصر گردن جناب که بر درگش خضر پاشنده آب

Written in good Nasta'liq within coloured-ruled borders with the headings in red. Spaces for headings have been left blank in several places. Marginal and interlinear glosses are found in many places.

Dated Dulqa'd A.H. 1241.

No. 377.

foll. 167; lines 14; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 1\frac{3}{4}$.

محمود وایاز

MAḤMÛD WA AYÂZ.

The story of Maḥmûd and his slave Ayâz.

This is one of the seven Maṣnawîs of Maulânâ Zulâlî of K̲h̲wân-sâr مولانا زلالی خوانساری who flourished under Shâh 'Abbâs and was a panegyrist to Muḥammad Bâqir Dâmâd. He commenced

this Maṣnawî A.H. 1001 = A.D. 1592, finished it A.H. 1024 = A.D. 1616, and died A.H. 1024 or 1025 = A.D. 1615 or 1616.

Beginning with a short preface:—

تقدیر قدرت و تصویر صنعت صانعی و قادری را *

The poem itself begins thus on fol. 4^b:—

بنام آنکه محمودش ایاز است غمش بتخانه ناز و نیاز است

It was edited in Lucknow, A.H. 1290.

Written in minute Nasta'liq within gold and coloured-ruled borders with beautifully illuminated head-pieces on foll. 1^b and 4^b.

The headings are written in red throughout the copy.

Not dated, apparently 18th century.

No. 378.

fol. 79; lines 11; size 6 × 4; 3 × 1½.

دیوان تراب

DÎWÂN-I-TURÂB.

The lyrical poems of Mirzâ Abû Turâb Beg of Kâshân (مرزا ابو تراب بیگ کاشی, who flourished in the reign of Shâh 'Abbâs Şafawî (A.H. 985-1038 = A.D. 1577-1628).

The diwân begins with a preface by the poet's friend Ibn-i-Mirzâ 'Alî 'Abd-ul-Karîm Kâshânî, who collected the poet's diwân. The date of the poet's death given in this preface, fol. 5^a, is Friday, 14th Rajab, A.H. 1025 = A.D. 1616.

Beginning of the preface:—

حمد که عندلیبان گلشن نظم در گلزار الفاظ اله *

A copy of the work, closely agreeing with the present one, is noticed in Ethé, Ind. Office Lib. Cat. No. 1523.

Beginning of the Qaṣîdah, on fol. 9^b:—

دگر ز لاله نورسته کوه فصل بهار *

Qaṣîdahs, fol. 9^b; Tarjî'bands, fol. 15^b; Tarkîb-bands, fol. 22^a; a Maṣnawî, fol. 29^a; Muqatta'ât, fol. 31^b; Mu'ammîyât, fol. 35^a; Târikhs, fol. 36^b; Gazals in alphabetical order, fol. 38^b; Fards, fol. 67^a; Rubâ'is, fol. 77^b.

Written in minute Nasta'liq with the headings in red. Some folios are wanting at the end.

Not dated, apparently 18th century.
The MS. is worm-eaten.

No. 379.

fol. 148; lines 14; size $9\frac{1}{4} \times 5$; 6×3 .

دیوان شاپور

DÎWÂN-I-SHÂPÛR.

The lyrical poems of Âqâ Shâpûr آقا شاپور or, according to Taqî Kâshî (Sprenger, 42), Khwâjah Sharaf-ud-Dîn Shâpûr, a relative of the celebrated I'timâd-ud-Daulah, the father of Jahângîr's wife, Nûr Jahân. He was still alive in A.H. 1026 = A.D. 1616.

Beginning with Qaṣīdahs in alphabetical order, on fol. 1^b :—

چه مژده دارد از آن شاخ گل نسیم بهار که رقص میکند از شوق بر سرم دستار

Tarjî'ât, on fol. 27^a; Ġazals, on fol. 35^b; Rubâ'is, on fol. 141^a.
The Ġazals break off in the middle of the ردیف ها.

Some folios have been misplaced; the right order should be :—
36, 31, 30, 37.

Written in fair Nasta'liq within gold and coloured-ruled borders with illuminations on fol. 1^b-2^a, 27^b-28^a and 35^b-36^a. Corrections and emendations are occasional.

Not dated, apparently 18th century.

No. 380.

fol. 19; lines 9; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

نان و حلوا

NÂN WA ḤALWÂ

OR

"BREAD AND SWEETS."

A poem on ascetic life by Bahâ-ud-Dîn 'Âmulî, with his full name Shaykh Bahâ-ud-Dîn Muḥammad bin Sayyid Ḥusayn bin 'Abd-uṣ-Ṣamad ul-Ḥarîṣî, of Jabal-i-'Âmul, near Damascus شينج بهاء الدين محمد بن سيد حسين بن عبد الصمد الحارثي العاملي. He adopted the poetical title of Bahâ'i, and was born, according to Brocklemann, Vol. II, p. 414, on the 19th Duḥijjah, A.H. 953 = 11th February, A.D. 1547. He was a great Shî'ah divine, and wrote numerous works on Shî'ite law, tradition, mathematics and

astronomy. See Bankipur Lib. Cat. Vol. III, pp. 43-48. He died in Shawwâl, A.H. 1030 = A.D. 1621.

Beginning with a short preface in Arabic:—

اما بعد حمد الله تعالى على انضاله و الصلوة و السلام على اشرف الخلائق *

The poem itself begins thus on fol. 2^a:—

ايها الساهي عن العهد القديم ايها اللاهي عن الذهب القويم

The Maṣnawî is also called سوانح الحجاز, on account of its having been composed in the course of the author's pilgrimage. See Majma'-ul-Fuṣaḥâ, ii, p. 9.

It has been lithographed in Constantinople, A.H. 1268 and 1282.

Written in a clear bold Nasta'liq within gold and coloured-ruled borders with an illuminated 'Unwân and the headings in red.

Not dated, apparently 17th century.

No. 381.

fol. 136; lines 12; size $7 \times 3\frac{1}{2}$; 5×2 .

ديوان نقي

DÎWÂN-I-NAQÎ.

The diwân of Shaykh 'Alî Naqî of Kamran (in 'Irâq) شيخ شينى, a well-known panegyrist of Shâh 'Abbâs I (A.H. 995-1038 = A.D. 1586-1628). He died in A.H. 1030 or 1031 = A.D. 1620 or 1621. Copies of his diwân are rare. One is noticed in the Bankipur Library Catalogue, Vol. III, p. 9.

Beginning:—

ای نام همايونت طغراجه فرمايها خورشيد صفت طالع از مطلع ديوانها

Contents:—

Gazals in alphabetical order, fol. 1^b; Rubâ'is, fol. 91^a; Mu'am-miyât, fol. 92^b; Târikhs, fol. 110^a; Pahlawiyât, fol. 112^a.

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1055.

A note at the end, dated A.H. 1113, is followed by a seal of 'Abd ul-Majid Khân of Muḥammad Shâh's court.

Another note on the fly-leaf at the beginning says that the donor of this library purchased the MS. for fifteen rupees.

No. 382.

fol. 98; lines 12; size $6\frac{1}{2} \times 3\frac{1}{4}$; $4\frac{1}{2} \times 2$.

THE SAME.

A small collection of the lyrical poems of the same 'Alī Naqī, beginning with Qaṣīdahs:—

چو خفتگان لحد را صبح روز نشور ز خواب مرگ جهاندهیب نفقه مور

Gazals in alphabetical order, beginning as above, fol. 23^a; Rubâ'is, and Pahlawiyât intermixed, fol. 80^b; Tarkib-bands, fol. 92^a.

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 17th century.

There are several seals, almost all faded, on the fly-leaf, and one of these, bearing the inscription محمد کانی, is dated A.H. 1120.

No. 383.

fol. 92; lines 12; size $7\frac{1}{4} \times 4$; $4\frac{3}{4} \times 2\frac{1}{4}$.

THE SAME.

A collection of 'Alī Naqī's Qaṣīdahs, without any order, beginning like the preceding copy. The Qaṣīdahs are followed by Tarkib-bands, on fol. 53^b; elegies, fol. 62^b; Târikhs, fol. 70^a.

Written in good Nasta'liq within gold and coloured-ruled borders with whole-page 'Unwâns on foll. 1^b, 2^a and 2^b.

Not dated, apparently 17th century.

A seal bearing the inscription—

حیدر خان خانہ زاد احمد شاہ بہادر بادشاہ غازی *

is found at the beginning and end of the copy.

No. 384.

fol. 511; lines 25; size $12\frac{3}{4} \times 6\frac{1}{2}$; $10 \times 3\frac{3}{4}$.

دیوان طالب آملی

DÎWÂN-I-ṬÂLIB-I-ÂMULÎ.

A large collection of the poems of Maulânâ Muḥammad Ṭâlib of Âmul in Mâzandarân مولانا محمد طالب آملی, the poet-laureate of Jahângir's court. He died at Fathpûr, A.H. 1035 = A.D. 1625.

Beginning with Qit'ahs :—

زهی سرفرازی که در رتبه زبید کمین چاکران ترا تاجداري

Tarkib-bands and elegies, fol. 20^b; Maṣnawī, fol. 36^b. The first Maṣnawī, foll. 36-107, is a poetical account of Jahāngir's reign, written at the emperor's order in imitation of Firdausi's *Shāh Nāmā*, Nizāmī's *Sikandar Nāmā* and Hātifi's *Timūr Nāmā*, cf. fol. 49^b, ll. 16-18. The title *Jahāngir Nāmā جهانگیر نامه* occurs on fol. 49^b, l. 22. This Maṣnawī seems to be rare, inasmuch as it is not found in the poet's works mentioned in other catalogues. The author of the *Ṣuḥuf-i-Ibrāhīm* (Bankipur Lib. Copy, fol. 565^b) says that Ṭālib composed a *Jahāngir Nāmā* of five thousand verses. The present copy consists of about four thousand verses. It begins thus on fol. 36^b :—

بنام فروزنده مهر و ماه فرازنده رایت صبحگاه

The headings are wanting throughout. The *Jahāngir Nāmā* is followed by short Maṣnawīs. Gazals in alphabetical order, fol. 128^b; Rubā'is alphabetically arranged, fol. 464^b.

Written in fair Nasta'liq.

Not dated, apparently 18th century.

The MS. is in a damaged condition.

No. 385.

foll. 189; lines (centr. col.) 12; (margl. col.) 24;
size $10\frac{1}{2} \times 6$; $9\frac{1}{2} \times 5$.

THE SAME.

Another copy of Ṭālib Āmūli's diwān, consisting of Qaṣīdahs, Gazals, Maṣnawīs and Rubā'is.

Beginning :—

سحر که بر مژه افروشتم چراغ نگاه بدست شعله شکستم کلاه گوشه آه

Written in fair Nasta'liq within gold-ruled borders with illuminated 'Unwān and ornamentations at the beginning.

Not dated, apparently 18th century.

The fly-leaf bears a note dated A.H. 1172, and another dated A.H. 1192. A note on the same page, dated 3rd October, 1891, suggests that the MS. formerly belonged to one Muḥammad Yūsuf Abul Baqā, son of Maulavī Sayyid Muḥammad Ismā'il Khān of Bankipur, Patna.

No. 386.

fol. 165; lines 17; size $9 \times 4\frac{1}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

THE SAME.

Another copy of Tālib's diwān consisting chiefly of Qaṣīdahs, followed by a series of Qit'ahs and Tarkib-bands.

Beginning:—

زدم خوش در جوانی بر ساطع معصیت پائی
کنون در بزم طاعت نیست چون من مجلس آرائی

Written in fair Nasta'liq within coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 18th century.

Two 'Arḍ-dīdahs, one dated A.H. 1147, and another 1150, are found on the fly-leaf.

No. 387.

fol. 77; lines 17; size $10 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

دیوان قاسم دیوانه

ḌIWÂN-I-QÂSIM ḌIWÂNÂH.

The Diwân of Mullâ Muḥammad Qâsim ملا محمد قاسم, better known as Qâsim Diwânah, of Mashhad, who came to India, and settled in Delhi where he was still alive in A.H. 1036 = A.D. 1626.

The Diwân consists chiefly of Gazals arranged in alphabetical order, with a few Rubâ'is at the end.

Beginning:—

بسکه افتاد از غمت شوریدگی در کار ما *

Written in broken Nasta'liq.

Not dated, apparently 18th century.

No. 388.

fol. 289; lines 15; size $8 \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

کلیات شفائی

KULLIYÂT-I-SHIFÂ'Î.

The poetical works of Ḥakīm Sharaf-ud-Dīn Ḥasan Shifâ'î حکیم شرف الدین حسن شفائی, a past-master in all branches of poetry. He was a renowned physician in the court of Shâh 'Abbâs

the Great, and died on the 15th of Ramaḍān, A.H. 1037 = A.D. 1628.

Beginning:—

صبا بگو بمحمد رضا که دیگر بار اله *

The work consists of Satires, fol. 1^b; Maṣnawis, fol. 73^a; Ru-bā'is and Qit'ahs, fol. 87^a; Tarkīb-bands, fol. 128^a; Qaṣidahs, fol. 156^b. The Maṣnawī مہر و محبت, composed A.H. 1021 = A.D. 1612, begins on fol. 242^a.

Written in beautiful Nasta'liq within gold and coloured-ruled borders on papers of different colours, with an illuminated head-piece.

Folios have been misplaced in many places. The proper order, as far as can be ascertained, should be 26^a-33^b, 126^a; 88^a-92^b, 87^b; 48^a-72^b, 234^a-241^a; 186^a-233^b, 256^a-257^b; 253^a-255^b, 258^a-287^b.

Dated Wednesday, the 11th of Jumādā II, A.H. 1026. That is to say, the copy was written eleven years before the poet's death.

Scribe:—علي رضا الكاتب الاصفهاني.

No. 389.

fol. 378; lines 11; size 7 × 4½; 5 × 2½.

دیوان جلال اسیر

DÎWÂN-I-JALÂL ASÎR.

The Diwân of Mirzâ Jalâl Asîr Isfahânî, with the takhalluṣ Asîr مرزا جلال اسیر اصفهانی المتخلص به اسیر an intimate friend of Shâh 'Abbâs I who gave him one of his daughters in marriage. He died young on account of his excess in drinking, A.H. 1049 = A.D. 1639. The low tone of, and the vulgar jokes in, Asîr's poems are bitterly condemned by some of his biographers.

The contents of this copy are divided into two parts:—

1. Foll. 1-290. Gazals in alphabetical order, beginning:—

ای گلشن از بهار خیال تو سینها *

2. Foll. 290-378. Qaṣidahs, Qit'ahs, Chronograms, Maṣnawis and Tarkīb-bands without any order, beginning:—

ای دانه تسبیح خیالت دل دانا *

Written in bold Indian Nasta'liq on papers of different colours within red-ruled borders, with an illuminated frontispiece at the beginning of each Section. The colophon of the first part is dated

Tuesday, the 17th Ramaḍân, A.H. 1189, the 17th regnal year of Shâh 'Âlam, and that of the second, Wednesday, the 17th of Sha'bân, A.H. 1189.

Scribe: —نوشت رایی.

No. 390.

fol. 330; lines 13; size 10×5 ; 6×3 .

THE SAME.

Another copy of Asîr's Diwân, consisting of Ġazals in alphabetical order and Rubâ'is without any order.

Beginning as above.

Written in ordinary Nasta'liq within red-ruled borders. The copy is full of interlineal and marginal glosses.

Dated Thursday, the 28th of Ramaḍân, the 50th regnal year (most probably of Aurangzib).

A seal of سید علی رضا dated A.H. 1124 and another of سید حسین are found respectively on fol. 70^a and 70^b.

No. 391.

fol. 596; lines 17; size; $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

کلیات قدسی

KULLIYÂT-I-QUDSÎ.

The poetical works of Hâjî Muḥammad Jân Qudsî of Mashhad حاجی محمد جان قدسی مشهدی. He came to India A.H. 1041-A.D. 1631, and was introduced to the court of Shâh Jahân by 'Abd Ullah Khân Firûz Jang (d. A.H. 1054 = A.D. 1644) in A.H. 1042 = A.D. 1632. He held a prominent position among the poets of Shâh Jahân's court, and was liberally rewarded on several occasions by the emperor. He died at Lahore or Kashmîr, according to best authorities, in A.H. 1056 = A.D. 1646.

The present kulliyât, like many others, begins with the prose preface by Jalâl-ud-Dîn Muḥammad Ṭabâṭabâ'î of Işfahân (who came to India in A.H. 1044 = A.D. 1631), which was finished in Agra, the 11th of Rabî' I, A.H. 1048 = July 23, A.D. 1638.

Beginning: —

سخن آفرینی که بحکم اقتضای حکمت مدار پرگار النج *

Qasidâhs arranged in alphabetical order, fol. 7^b; Tarjî' and Tarkib-bands, fol. 121^b; Ġazals, alphabetically arranged, fol.

165^b; Rubâ'is, in alphabetical order, fol. 248^a. The Maṣnawī Zafar Nāmāh, ظفر نامہ, relating the exploits of Shāh Jahān, begins thus on fol. 289^b:—

بعمدی خدائی زبانم کشور الح *

According to some authors Qudsi left this Maṣnawī incomplete, and it was subsequently finished by Ṭālib-i-Kalīm; but see Rieu, ii., p. 686.

The Maṣnawī in praise of Kashmīr begins on fol. 557^b. Another Maṣnawī without any title, agreeing with Ethé, Ind. Office Nos. 1552,6 and 1553,7, begins on fol. 589^b.

Written in good Indian Nasta'liq within gold and coloured-ruled borders with illuminated head-pieces on foll. 1^b, 7^b, 121^b, 165^b, 248^b, 289^b, 395^b, 557^b, and 589^b. The fly-leaf at the beginning contains a painted picture of Indian style of Hājī Muḥammad Jān Qudsi, the author of the work.

A seal of Muḥammad Ibrāhīm, dated A.H. 1276, is found on foll. 1^b and 596^a.

Not dated, apparently 17th century.

No. 392.

foll. 197; lines 12; size 10½ × 6½; 6 × 3.

THE SAME.

A very beautiful copy of a smaller collection of Qudsi's poetical works, preceded by a short prose preface, written in A.H. 1041 = A.D. 1631 and dedicated to Abū Naṣr Khān bin Minūḥihr Khān, the governor of Mashhad.

Beginning, like Ethé Ind. office Lib. copy No. 1552,7:—

جل من لا اله الا هو *

Qaṣīdahs in alphabetical order, beginning on fol. 8^b:—

من آن نیم که کنم سرکشی ز تیغ جفا الح *

Tarkīb-bands, fol. 91^a; short Maṣnawīs, fol. 124^b; Ġazals alphabetically arranged, fol. 132^b; Rubâ'is without any order, fol. 193^a.

Written in beautiful Nasta'liq within gold and coloured-ruled borders on papers with floral designs in gold. Profusely illuminated 'Unwāns on foll. 1^b, 8^b, and 132^b. The first two pages are sumptuously illuminated.

Not dated, apparently 17th century.

Foll. 187^a-197^b are slightly water-stained.

No. 393.

fol. 185; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}$; 6×3 .

THE SAME.

Another copy of Qudsi's diwân, beginning with the same preface and consisting of Tarkib-bands, Maṣnawîs, Ġazals and Rubâ'is arranged in the same order as in the preceding copy.

Written in good Nasta'liq.

Not dated, apparently 18th century.

No. 394.

fol. 25; lines 12; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

افتتاح سلطانی

IFTITÂḤ-I-SULTÂNÎ.

A poetical account of prince Aurangzib's war with the Uzbeks, and Naḍr Muḥammad Khân, the ruler of Balkh, by a poet who calls himself, on fol. 6^b and 24^a, 'Alawî. He flourished under Shâh Jahân, who is spoken of in the present tense.

Beginning:—

بنام خدای زمین و زمان که پیدا از شد همی و همان

The title of the poem occurs on fol. 25^a.

The date of composition, A.H. 1057 = A.D. 1647, is given in the concluding line, which forms a chronogram.

Written in good Nasta'liq within gold-ruled borders with a double-page illuminated 'Unwân. It was copied at the desire of one Nûr Maḥdî Khân by Muhammad Arshad in A.H. 1150.

No. 395.

fol. 36; lines 14; size $6\frac{1}{2} \times 4\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

منوهر و مدھو مالت

MANÔHAR WA MADHÛ MÂLAT.

A Maṣnawî on the love-story of prince Manohar and princess Mdhû Mâlat, translated from a Hindû poem.

Beginning as in Rieu, ii, p. 700^a :—

بتوفیق خداوند خرد بخش ز (که read) صورتهای گوناگون کند نقش

In the colophon the work is ascribed to one Shaykh Nûr Muḥammad تصنیف شیخ نور محمد. The date of composition given in the concluding lines is A.H. 1059 = A.D. 1649, and it is said here that the poem consists of one thousand verses.

Written in a careless ugly Nasta'liq by a most illiterate scribe, who gives his name in the colophon as Shaykh Luṭf-Ullah. Full of clerical mistakes.

Dated 11th Chait, the third regnal year? Apparently 19th century.

No. 396.

fol. 180; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

دیوان فیاض

DÎWAN-I-FAYYÂD.

The dîwân of Maulânâ 'Abd-ur-Razzâq bin 'Alî bin Ḥusayn, poetically called Fayyâd مولانا عبد الرزاق بن علي بن حسين المتخلص. به فیاض اللاهجي. He was born in Lâhijân, but as he lived for a long time in Qum, under Shâh 'Abbâs II (A.H. 1052-1077 = A.D. 1642-1666), he is also known as *Qummî*. He died, according to Rieu, Suppl., No. 324, where a copy of his dîwân is noticed, about A.H. 1060 = A.D. 1650. Another copy is described in Bank. Lib. Cat., Vol. III, pp. 94-97.

Beginning :—

لی بر فراز مسند الا گرفته جا النح *

This copy consists of Ġazals in alphabetical order, fol. 1^b; Rubâ'is, without any order, fol. 155^a. It ends with a Sâqî Nâmah, which begins thus on fol. 169^b :—

بیا ساتی اسباب می ساز کن سرخم بنام خدا باز کن

Written in Nim Shikastah by Sayyid 'Alî of Thânisar سید علی تھانیسری for one Shaykh Muḥammad Aḥsan.

Dated Shâh Jahânâbâd, 13th Dulqa'ad, the thirteenth regnal year of Muḥammad Shâh, i.e. A.H. 1143.

No. 397.

foll. 101 ; lines 15 ; size $8 \times 5\frac{1}{4}$; $6\frac{1}{4} \times \frac{1}{2}$.

دیوان کلیم

DÎWÂN-I-KALÎM.

The *Diwân* of Mirzâ Abû Tâlib, with the poetical title *Kalim* مرزا ابو طالب کلیم همدانی. He was born in Hamadan, but, as he lived for some time in Kâshân, he is sometimes called Kâshî. He came to India during the reign of Jahângir, and, shortly after Shâh Jahân's accession, attached himself to the Imperial Court, receiving from the emperor ample rewards for composing poems on occasional events. He died, according to the best authorities, A.H. 1062 = A.D. 1651.

This copy of the *Diwân* consists chiefly of *Gazals*, arranged in alphabetical order.

Beginning:—

بدل کردم بمستی عاقبت زهد ربائی را

The copy is incomplete, and the *Gazals* break off abruptly in the middle of the letter د (*dâl*). The *Gazals* are followed by a fragment of a treatise on Muḥammadan law, dealing with matrimonial questions (foll. 95^a-101^b).

Written in Nim *Shikastah* with notes and additional verses on the margins.

Not dated, apparently 19th century.

No. 398.

foll. 29 ; lines 15 ; size $10\frac{1}{4} \times 6$; $7 \times 4\frac{1}{4}$.

دیوان نسبتي

DÎWÂN-I-NISBATÎ.

Selections from the *Diwân* of Maulânâ Nisbatî of Thânisar, مولانا نسبتي تہانیسرہ, near Lahore, who was still alive in A.H. 1062 = A.D. 1651. See Bankipur Lib. Cat., Vol. iii, pp. 104-105.

Beginning with *Gazals* in alphabetical order:—

بکوی یار بنا کرده اند خانہ ما بشاخ زلف نہادند آشیانہ ما

The copy ends with a few *Rubâ'is* on fol. 27^a.

Written in ordinary Nasta'liq within red-ruled borders.

Not dated, apparently 19th century.

No. 399.

fol. 96 ; lines 13 ; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

دیوان صیدی

DÎWÂN-I-ŞAYDÎ.

A somewhat rare copy of the lyrical poems of Mullâ Sayyid 'Alî, with the poetical *nom de plume* Şaydî, of Teherân, ملا سید عالی, المتخلص به صیدی طهرانی who came to India during the reign of Shâh Jahân, in A.H. 1064 = A.D. 1653. He enjoyed the warm favour of the emperor's accomplished daughter Jahân Ârâ Begam, and died in Delhi A.H. 1069 = A.D. 1658.

This copy consists chiefly of Ġazals arranged in alphabetical order.

Beginning :—

شد بسکه از خرام تو تغیر حالها *

The Ġazals are followed by a few Qit'ahs on fol. 95^a and Rubâ'is, fol. 95^b.

Written in good Nasta'liq within gold and coloured-ruled borders.

Not dated, apparently 17th century.

A note at the end runs thus :—

موافق نسخه منقول عنه نوشته شد

The last two folios are pasted over with patches of thick paper.

No. 400.

fol. 87 ; lines 13 ; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

دیوان بیخود

DÎWÂN-I-BÎKHWUD.

The Diwân of Mullâ Jâmî, poetically surnamed Bîkhwud, ملا جامی بیخود. He was a native of Lahore, and flourished in the reign of Shâh Jahân. He also wrote a Maṣnawî, entitled حسن و دل "Beauty and Heart" (Comp. Rieu, II, p. 741^b), and died, according to Sarkhwush (Sprenger, p. 110), in A.H. 1086 = A.D. 1675 ; but the chronogram حمد بیخود شد جامی از جام, quoted by Sprenger, *loc. cit.*, gives A.H. 1084 = A.D. 1673.

This copy of the poet's Diwân consists chiefly of Ġazals in alphabetical order, and some Rubâ'is without any order.

Beginning with Gazals :—

ز نیرنگ هجوم جلوه ات ای رشک محشرها اله *

Written in minute Nasta'liq within gold and coloured-ruled borders.

Dated, on fol. 99^b, 27th Jumâdâ I, A.H. 1114.

No. 401.

fol. 52 ; lines 16 ; size $9 \times 4\frac{1}{2}$; 7×3 .

دیوان عشق

DÎWÂN-I-'ISHQ.

An extremely rare copy of the lyrical poems of 'Ishq, عشق.

Several poets bearing the Takhalluṣ 'Ishq are noticed by the biographers of Persian poets. The present author seems to be identical with Mirzâ Abd-ullah 'Ishq, مرزا عبد الله عشق بن مرزا محمد 'Ishq, mentioned in the Riyâd-ush-Shua'râ (Bankipur Lib. Copy, fol. 277^a), where, among the verses quoted by the author of the said Taḍkirah, one, viz. the first on fol. 7^a, is found here. In Riyâd we are told that the poet died in the reign of Shâh Sulaymân Ṣafawî, who reigned A.H. 1077-1105 = A.D. 1667-1694, and that one of his ancestors, Mirzâ Dâ'ûd, was closely connected with the Ṣafawî kings of Persia. On fol. 45^b the poet refers to the Anwâr-i-Suhaylî of Ḥusayn Wâ'iz-ul-Kâshifî (d. A.H. 910 = A.D. 1504) thus :—

گرنویسند بآب وزر و گوهر صد بار نشود نسخه انوار سهیلی مصحف

Beginning :—

بحمد الله که امشب سوختم پروانه خود را

چراغان کردم از شمع رخی کاشانه خود را

Contents :—

Gazals in alphabetical order, fol. 1^b. A long Qaṣīdah of sixty verses on fol. 43^a, beginning :—

شد ز میخانه هوا بهار ساغر ز نشان گل سرشار

Tarkīb-bands, on fol. 45^a, beginning :—

ای از آئینه خود داده بخوبان روها اله *

Rubâ'is, on fol. 51^a, beginning:—

بیهوش شدم ز ترک سافر نوشی الخ *

Written in beautiful Nasta'liq within gold-ruled borders with an illuminated head-piece. On fol. 52^a the following note, written in red in the same hand as the MS. itself, says that the copy belonged to one Shaykh Muḥammad Amjad:—

مالک بالاستحقاق شیخ محمد امجد *

The date of transcription given between the last two lines, at first sight reads "A. H. 1050," but closer inspection shows that it is "11050" which evidently stands for "1150."

No. 402.

fol. 589; lines 31 (in 4 coll.); size $14 \times 8\frac{3}{4}$; $11\frac{1}{2} \times 6\frac{1}{4}$.

دیوان صائب

DÎWÂN-I-ŞÂ'IB.

A very valuable autograph copy of a large collection of the Gazals of the famous poet Sâ'ib, with his original name Mirzâ Muḥammad 'Alî مریزا محمد علی صائب. His ancestors belonged to Tabriz, but during the time of Shâh 'Abbâs II the family removed to Işfahân, where he was born in about A. H. 1012 = A. D. 1603. He came to India during the latter period of Jahângir's reign, and found a most benevolent patron in Zafar Khân, the governor of Kâbul, who brought him to the court of Shâh Jahân. Towards the end of his life he returned to Persia, and received the title of Malik-ush-Shu'arâ from 'Abbâs II. He died in Işfahân A. H. 1088 = A. D. 1677. He is admitted on all hands to be the greatest among the modern Persian poets, and is the creator of a new style of poetry. He was also well versed in Turkish, and most copies of his diwân contain poems in Turkî. This copy of the diwân, consisting chiefly of Gazals in alphabetical order, begins thus, like most copies:—

اگر نه مد بسم الله بودی تاج عنوانها

نگشتی تا قیامت نو خط شیرازه دیوانها

Written in beautiful minute Shikastah hand within gold-ruled borders with a beautifully illuminated head-piece and a double-page 'Unwân.

This valuable copy has an illuminated parallelogram on the

fly-leaf containing two verses of the poet, the first of which runs thus :—

محرکی از صفحہ دہا شود آثار من
من همان دوقم کہ می یابند از گفتار من

These verses, written in the same hand as the MS. itself, are introduced by the words *اقتمه صائب*, i.e. "written by Šâ'ib," and are followed by a seal of the poet bearing the inscription *محمد علی صائب*. On the right-hand side of the aforesaid verses is a note by Muḥammad Bâqir ul-Mûsawî un-Nîshâpûrî, entitled *Siyâdat Khân*, in which it is said that this MS. was written for Zafar Khân of Kâbûl by Mirzâ Šâ'ib himself, and was in the possession of Ni'mat Ullah Khân, who, towards the end of A.H. 1138, presented it to the writer of the note.

Two other notes, dated A.H. 1192 and 1206, are found on the same folio.

No. 403.

fol. 602; lines (centrl. col.) 15; (margl. col.) 28;
size $11\frac{1}{2} \times 6$; 10×5 .

THE SAME.

• Another copy of Šâ'ib's diwân, containing *Gazals* in alphabetical order, *Mufridât* or single verses (fol. 580^b), beginning as in Bankipur Lib. copy No. 341; unfinished *Gazals*, known as *واجب الحفظ*, fol. 596^a (margin).

Written in fair Nasta'liq within coloured-ruled borders.

A versified colophon on the last folio says that the MS. was copied at the request of one Muḥammad 'Ârif Qâdî by Ḥâtîm in A.H. 1114.

A seal of Dilâwar 'Alî of 'Âlamgîr's time bearing the date A.H. 1097 or 1067 is found on the fly-leaf. It is evident that this seal was impressed long after the death of the said Dilâwar 'Alî, by a different person.

No. 404.

fol. 512; lines 17; size $10 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

THE SAME.

Another copy of Šâ'ib's diwân, containing *Gazals* in alphabetical order, *Matâli'* or opening verses, alphabetically arranged, fol. 4161^b; *Mutafarriqât* or detached verses, likewise in alphabetical order, fol. 430^b.

Written in fine Nīm-Shikastah hand.
Not dated, apparently 18th century.

No. 405.

fol. 76; lines 15; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

دیوان کاتب

DÎWÂN-I-KÂTIB.

A slightly defective copy of the lyrical poems of a poet who adopts the poetical *nom de plume* Kâtib, کاتب

Beginning, with a Qaṣīdah in praise of 'Alī:—

تا بزدان جسم جان باشد شیوهام مدح خاندان باشد

The Gazals in alphabetical order begins on fol. 4^b:—

از دیدۀ ظاهری کی توبه بینی خدای را

موسی عمران ندید شعشعۀ لقای را

The poet mentions Nazîrî (d. A.H. 1022 = A.D. 1613) on fol. 39^a and Šâ'ib (d. A.H. 1088 = A.D. 1677) on fol. 65^b. It is therefore evident that he died some time after the last-mentioned date.

This copy consists chiefly of Gazals, and breaks off in the middle of the letter *z*. Fol. 76 should be followed by fol. 57.

Written in ordinary Nasta'liq.

Not dated, apparently 18th century.

No. 406.

fol. 135; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

دیوان شوکت

DÎWÂN-I-ŠHAUKAT.

A valuable copy of a selection of the lyrical poems of Muḥammad Ishâq Šhaukat of Bukhârâ, محمد اسحاق شوکت بخاری, who finally settled in Iṣfahân, where he died in A.H. 1107 = A.D. 1595.

Beginning:—

ز خود بگریه تلخم حلاوت دگر است

خندۀ گل خوش این گلاب را شکر است

A Turkish commentary on the poet's *diwân* is noticed in G. Flügel, i., p. 590.

This copy contains a selection of the poet's *Gazals* arranged in alphabetical order.

Written in good *Nasta'liq* within gold-ruled borders on gold sprinkled paper, with an illuminated '*Unwân*'. Copied, A.H. 1125, i.e. 18 years after the poet's death, by Muḥammad Ismâ'il of Tabriz at *Iṣfahân*.

No. 407.

fol. 99; lines 17; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 2\frac{3}{4}$.

دیوان خلیل

DÎWÂN-I-KHALÎL.

A collection of poems by a poet who adopts the *takhalluṣ* *Khalil* خليل. From the chronograms on fol. 47^a-49^a it would appear that he lived under Aurangzib (A.H. 1069-1119 = A.D. 1659-1707) whom he praises in laudatory terms. The last date found is A.H. 1107 = A.D.

The MS. is a defective one, and opens abruptly thus:—

شد بعشق او مرا گرمطلبی حاصل چه شد

خواهش صد مدعی ناروا دارم هنوز

The first part of the copy comprises *Gazals* in alphabetical order, followed by a series of detached verses on fol. 28^a. *Mu'am-mâs*, fol. 34^a; *Rubâ'is*, fol. 41^b; chronograms, fol. 47^a; short *Maṣnawis*, fol. 49^b.

Written in fair *Nasta'liq* with additional verses on the margins

Not dated, apparently 18th century.

No. 408.

fol. 336; lines 14; size $9 \times 4\frac{1}{4}$; $6 \times 2\frac{3}{4}$.

کلیات خاشع

KULLIYÂT-I-KHÂSHI'.

A rare copy of the poetical works of *Khâshi'* خاشع, whose full name remains in obscurity. It is evident from the following line on fol. 71^b, that the poet came to India from *Îrân*:—

دل ما خوش که بهند آمده ایم از ایران *

The exact date of the poet's death is also not known, but from the panegyric poems and verses addressed to the Emperors Ālamgīr and Bahādur Shāh, we can reasonably infer that the poet flourished in their reigns. The latest date found in the work, is a chronogram expressing the date of Bahādur Shāh's accession to the throne in A.H. 1119 = A.D. 1707.

Beginning:—

امی جلالت نطق را کلک از بیان انداخته *

The work consists of Qasīdahs without any alphabetical order, fol. 1^b; Tarjī'band, on fol. 50^a; a Maṣnawī, fol. 53^b; chronograms, fol. 63^a; Ġazals, in alphabetical order, fol. 79^b; Rubā'is, without any order, fol. 223^b.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece on fol. 1^b and 79^b. Additional verses are found on the margins throughout the copy.

Unfortunately the folios towards the end are in considerable confusion. The right order seems to be:—1-192, 296, 193-198, 301, 199-290, 307-310, 291-294, 303-306, 311, 297, 295, 302, 299-300, 312-336.

Not dated, apparently beginning of the 18th century.

A seal of Dilāwar 'Alī of 'Ālamgīr's reign, dated A.H. 1162, is found on the fly-leaf.

No. 409.

fol. 347; lines 19 (4 coll.); size 12 × 9½; 9¼ × 7.

حملة حیدری

HAMLĀH-I-HAYDARĪ.

A poetical account of the prophet and the first four Khalīfs, based on the Ma'ārij-un-Nubuwwat of Mullā Miskīn, by Mirzā Muḥammad Rafī' Khān, with the takhalluṣ Bādil مرزا محمد رفیع بادل خان. He was at first attached as Diwān to Prince Mu'izz-ud-Dīn, whose mother was his own sister, but later on became the governor of Gawāliyar, and then of Bans Bareilly. He died in Delhi, A.H. 1123 = A.D. 1711.

Beginning:—

بنام خداوند بسیار بخش خرد بخش و دین بخش و دینار بخش

For full particulars of the author and his works see Bankipur Lib. Cat., Vol. III, p. 374, etc.

This copy does not contain the continuation by Muḥammad Ṣādiq Āzād.

Written in ordinary Nasta'liq on coloured papers within coloured-ruled borders with an illuminated head-piece. The headings are written in red throughout.

Dated A.H. 1147.

Scribe:—سید مرتضیٰ.

No. 410.

fol. 117; lines 15; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

دیوان بیدل

DÎWÂN-I-BÎDIL.

A collection of the lyrical poems of Mirzâ 'Abdul Qâdir Bîdil bin Mirzâ 'Abd-ul-Khâliq مرزا عبد القار بیدل بن مرزا عبد الخالق, who originally belonged to the Turkish Chagatâ'i tribe of Arlâs, but was born in 'Azimâbâd (Patna), A.H. 1054 = A.D. 1644. He was of great stature, and, according to some authorities, at first adopted the takhalluṣ of Ramzî. He spent his last days in Delhi, where he died on Thursday, the 4th Şafar, A.H. 1133 = A.D. 1720. He was also well versed in Turkish. His complete works are said to amount to between ninety and a hundred thousand lines.

This collection, consisting chiefly of Gazals in alphabetical order, begins thus:—

ای آئینہ حسن تمنای تو جانها الخ *

Written in fair Nasta'liq.

Not dated, apparently 19th century.

Two seals of one Sayyid 'Abd-ul-Bâsit, dated A.H. 1221, are found on fol. 1^b and 117^b respectively.

No. 411.

fol. 117; lines 12; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

حلاج و حداد

HALLÂJ WA HADDÂD.

A mystical Maṣnawî dealing with the story of the cotton-cleaner and the blacksmith, by Muḥammad Ṭāhir, poetically surnamed 'Alawî, of Kâshân الكاشاني محمد طاهر علوي. He came to India, and flourished under Muḥammad Nâṣir-ud-Dîn Shâh (A.H.

1131-1161 = A.D. 1719-1748), to whom he dedicated the present work, which he completed in A.H. 1140 = A.D. 1727 (cf. fol. 115^a).

Beginning, as in Sprenger, p. 328:—

بنام آنکه داد از رشته آه
چو عقد سبکه دلها را همه راه

Written in good Nasta'liq within gold-ruled borders with a double-page 'Unwân and two illuminated head-pieces in the beginning.

The colophon, dated A.H. 1144 (wrongly written یک هزار و چهل instead of چهار و چهل), says that the copy was transcribed by the poet's pupil Muḥammad Arshad.

The colophon is followed by a seal of Ṣalâḥ-ud-Dîn Khân of Muḥammad Shâh's time, dated A.H. 1145.

The MS. is worm-eaten.

No. 412.

fol. 95; lines 15; size $9\frac{1}{2} \times 6$; 6×3 .

دیوان حیا

DÎWÂN-I-HAYÂ.

The Diwân of Sheo Râm, poetically surnamed Hayâ حیا شیورام, a Kâyath Hindû of Akbarâbâd. He was the son of Bhagwatî Mal, a *Mutaṣaddî* (accountant) of 'Aurangzîb's Wazîr Nawwâb Asad Khân. He was a pupil of Mirzâ Bidil of Patna, and died, according to 'Alî Ḥasan's *Ṣubḥ-i-Gulshan*, p. 144, in A.H. 1144 = A.D. 1731.

Beginning as in Ethé, Bodl. Lib. Cat. No. 1171:—

می برد دیرو حرم از خود دل دیوانه را

طرح صحبت با دو شمع افتاد این پروانه را

Contents:—Gazals in alphabetical order, fol. 1^b; Rubâ'is, fol. 80^b; Muḥammas, fol. 89^b; Mu'ammiyât, fol. 92^a; Chronograms, fol. 92^b; Qit'ahs, fol. 94^a.

Written in good Nasta'liq within red-ruled borders with an illuminated head-piece. Foll. 2^a-9^b are written in a different hand. Additional verses are found on the margins. Spaces are left blank in many places.

Not dated, apparently 18th century.

No. 413.

foll. 148 ; lines 11 ; size $8\frac{1}{4} \times 5\frac{1}{4}$; 6×3 .

دیوان ثابت

DÎWÂN-I-SÂBIT.

The Dîwân of Mîr Muḥammad Afḍal, with the Takhallus *Ṣābit* میر محمد افضل ثابت, of Badakhshân. He was the nephew of Himmat Khân Badakhshî (son of Islâm Khân), and died in Sha'bân, A.H. 1151 = A.D. 1738.

Beginning :—

ای کہ وابسته حرف تو بود نظم بیان الخ *

This copy of the poet's Dîwân consists of Qasīdahs including some elegies, fol. 1^b ; Gazals in alphabetical order, fol. 95^b ; Qit'ahs, intermixed with single verses, Rubā'is and chronograms, fol. 140^b ; Mukhammasât, fol. 144^b.

The MS. is defective towards the end.

Written in fair Nasta'liq with occasional headings in red.

The copy is not dated, but a seal of the poet's pupil Shîr Afgan Khân, bearing the date A.H. 1151, is found on the fly-leaf at the beginning. It is therefore probable that the transcription was made immediately before or after the poet's death. Several seals on the same fly-leaf are effaced.

No. 414.

foll. 183 ; lines 13 ; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

دیوان توفیق

DÎWÂN-I-TAWFÎQ.

The Dîwân of Tawfiq Kashmîrî توفیق کشمیری, who, according to Sham'-i-Anjuman, p. 99, died 89 years old, towards the end of the 12th century A.H. The latest date found in this copy is A.H. 1188 = A.D. 1774 (fol. 64^a).

Beginning :—

آفرین باد بر آن صانع بیچون و چرا الخ *

The Dîwân consists of Maṣnawîs, fol. 1^b ; Qasīdahs, fol. 20^b ; Tarjī'bands, fol. 41^a ; Tarkīb-bands intermixed with a few Qasīdahs, fol. 45^b ; Qit'ahs and chronograms, fol. 59^a ; Gazals in alphabetical order, with some detached verses, fol. 64^a ; a Sâqi

Nâmah, fol. 168^b; Mukhammasât, fol. 169^b; Rubâ'is, fol. 180^b; Mustazâd, fol. 183^a.

Written in Indian Ta'liq for Shaykh Gulâm Muḥammad Qâdiri Chishtî Nizâmî, better known as Miskîn Shâh, by his disciple (name illegible).

Dated 15th Shawwâl, A.H. 1252.

No. 415.

fol. 123; lines 15; size 12×7; 9×4½.

حاتم طائي
ḤĀTIM ṬĀ'Ī.

A poetical version of the most popular fable "Hâtim Ṭâ'î," by Shaykh Farhat Ullah, poetically surnamed Farḥat bin Shaykh Asad Ullah شیعہ فرحت اللہ بن شیخ اسد اللہ, who in the following copy of his Urdû Diwân (fol. 32^b) calls himself a pupil of Shaykh Gulâm 'Alî Râsikh of Patna.

Farḥat died at Patna A.H. 1191 = A.D. 1777. According to the poet's statement on fol. 2^b, he wrote the poem for a European gentleman called here مسٹر فریدل.

The MS. is defective at the beginning as well as towards the end. It opens abruptly with the following line:—

مدح تو افزون ز حد گفتگو جای تو بیرون ز کد جستجو

Written in fair Nasta'liq with headings in red.

Not dated, apparently 18th century.

No. 416.

fol. 63; lines 14; size 9½×6; 7×4.

دیوان فرحت (اردو)
DÎWÂN-I-FARḤAT (URDŪ).

The Urdû Diwân of the same poet Farḥat (noticed above), consisting of Gazals in alphabetical order, including a few Qit'ahs and Rubâ'is.

Beginning:—

کیا حسن میں بیان کروں اوس بیخجاب کا انہ *

The MS. is defective towards the end.

Written in Shikastah.

Not dated, apparently 18th century.

No. 417.

fol. 54 ; lines 12 ; size $8\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3$.

دیوان مظہر جانجنان

DÎWÂN-I-MAZHAR JANJÂNÂN.

The Dîwân of Shams-ud-Dîn Habib Ullah with the takhalluṣ Mazhar, better known as Jân Jânân شمس الدین حبیب اللہ المتخلص بہ مظہر المعروف بہ جانجنان. He was born, according to his own statement, on fol. 1^b, A.H. 1110 = A.D. 1698, and died, according to Rieu i, p. 363^a, in A.H. 1195 = A.D. 1780.

The Dîwân is preceded by a short prose preface containing an autobiography of the poet. It begins thus :—

بعد حمد و صلوات فقیر جانجنان متخلص بہ مظہر النح *

The Dîwân begins thus :—

آبی نزد بروی گران خواب بخت ما النح *

It consists of Gazals in alphabetical order, fol. 2^b ; single verses and Rubâ'is, fol. 48^a ; Maṣnawis, fol. 49^a ; Mukhammasât, fol. 49^b ; Musaddasât and Wâsûkhts, fol. 51^a. It ends with a Qit'ah, on fol. 53^b.

Written in Shikastah for one Sitâ Râm, son of Lâlâ Gauri Sahâi of Lucknow, by Baijnâth Sahâi, poetically surnamed 'Adli. The headings are in red. Additional verses are found on the margins.

Dated 16th Dul-hijjah, A.H. 1249.

The MS. is slightly worm-eaten.

No. 418.

fol. 260 ; lines 15 ; size $11\frac{3}{4} \times 7$; $7\frac{1}{2} \times 3\frac{3}{4}$.

دیوان واقف

DÎWÂN-I-WÂQIF.

The Dîwân of Maulânâ Nûr-ul-Ayn with the Takhalluṣ Wâqif, son of Maulânâ Amânat Ullah مولانا نور العین واقف بن مولانا امانت اللہ. He is generally thought to have been a native of Patiyâlah in the

Panjâb, but see Bankipur Lib. Cat., Vol. III, No. 424. He died in A.H. 1200 = A.D. 1785.

Beginning:—

لی به بزم شوق تو نالان ز هر سو سازها الخ *

The copy consists of *Gazals* in alphabetical order, fol. 1^b; *Qit'ahs* and *Rubâ'is*, fol. 242^b; *Tarji'bands*, fol. 249^b; *Mukhammasât*, fol. 259^b.

Written in clear *Nasta'liq* within gold and coloured borders with a profusely illuminated head-piece.

Dated 19th *Shawwâl*, A.H. 1262.

Scribe:—ملا محمد کمال.

No. 419.

fol. 313; lines 13; size $8 \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

THE SAME.

Another copy of *Wâqif's* *Dîwân*, arranged like the preceding copy.

Written in small *Nasta'liq* within coloured-ruled borders with an illuminated head-piece.

Dated 5th *Rajab*, A.H. 1263.

No. 420.

fol. 86; lines 11; size $9 \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

دیوان جوهری

DÎWÂN-I-JAWHARÎ.

The lyrical poems of *Maulânâ Âyat Ullah*, poetically surnamed *Jauharî* مولانا آیت اللہ جوهری, of *Patna*, mentioned in *Sprenger*, pp. 184, 244. He died in A.H. 1200 = A.D. 1785.

The *Dîwân* consists chiefly of *Gazals* arranged alphabetically.

Beginning:—

الا ای سانی وحدت تو بکشا راز دلها را *

Written in Indian *Ta'liq* on yellow-coloured papers. Additional poems by the poet in praise of the Prophet are occasionally found on the margins.

Not dated; 19th century.

No. 421.

fol. 42 ; lines 15 ; size $14\frac{3}{4} \times 8\frac{3}{4}$; $9\frac{3}{4} \times 5$.

آصف نامہ

ÂŞAF NÂMAH.

A short Maṣnawî poem dealing with the campaign of Nawwâb Âşaf-ud-Daulah of Oudh (A.H. 1188-1212 = A.D. 1774-1797) against Gulâm Muḥammad Khân, who, after imprisoning and assassinating Muḥammad 'Alî Khân, forcibly took possession of the government of Râmpûr. Âşaf, espoused the cause of Muḥammad 'Alî's infant son Aḥmad 'Alî, defeated and took Gulâm Muḥammad prisoner, and restored the throne to Aḥmad 'Alî. The author, whose full name is unknown, adopts the Takhalluṣ Mauzûn مرزوں.

Beginning :—

بنام خداوند رب العباد کہ ملک سلیمان بآصف بداد

Written in fair Nasta'liq within red-ruled borders with the headings in red and an illuminated head-piece. The MS. is full of clerical mistakes.

Not dated ; 19th century.

The seals of Sulaymân Jah, Amjad 'Alî and Wâjid 'Alî, late kings of Oudh, are found at the end of the copy.

No. 422.

fol. 96 ; lines 13 ; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{3}{4}$.

دیوان قیامت

DÎWÂN-I-QIYÂMAT.

The Dîwân of a poet who adopts the Takhalluṣ Qiyâmat, with his original name Ġiyâṣ-ud-Dîn غیاث الدین قیامت, to which he refers on fol. 89^a, l. 13. From a târîkh on fol. 22^a, in which he gives the date of birth of his son, A.H. 1212 = A.D. 1797, we know that he was still alive in that year.

Beginning :—

بشنوید ای اهل عالم بشنوید بشنوید ای آل آدم بشنوید

The copy begins with a Maṣnawî dealing with a religious controversy between the poet and a Brahmin at Mathrâ. Qaṣīdahs,

fol. 6^a; another Maṣnawī, fol. 13^a; Qiṭ'ahs, intermixed with satires and chronograms, fol. 16^b; Gazals in alphabetical order, fol. 22^b; Mu'ammiyât Mustazâds, Rubâ'is and Mukhammasât, fol. 89^a.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 423.

fol. 59; lines 13; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

اقبال نامہ

IQBÂL NÂMAH.

A poetical account, by an anonymous author, of the events connected with the accession of Wazir 'Alī Khân (the adopted son of Nawwâb Âsaf-ud-Daulah) to the Masnad of Oudh at Lucknow, and his dethronement by Sir John Shore, who raised Nawwâb Sa'âdat 'Alī Khân (A.H. 1212-1229 = A.D. 1798-1814) to the Masnad.

Beginning:—

بنام خداوند انصاف و داد کہ اقبال با اهل انصاف داد

The poet speaks of Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806) in the present tense, and also praises the Marquis Wellesley and Sir John Shore.

The title of the poem and the date of its completion, viz. 6th Dul-hijjah, A.H. 1215 = A.D. 1800, are found on fol. 59^a.

Written in bold Nasta'liq with the headings in red.

Dated 3rd Jumâda I, A.H. 1316.

Scribe:—سید محمد مہدی.

No. 424.

fol. 299; lines 13; size $6 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

دیوان برکت

DÎWÂN-I-BARAKAT.

The Dîwân of Barakat, whose original name, according to his son's statement in the colophon, was Barakat Ullah Khân

برکت الله خان برکت. The poet seems to be identical with Sprenger's (*Oude Catalogue*, p. 166) Barakat, Barakat Allah Belgrâmy, who was in A.H. 1229 = A.D. 1813 at Calcutta in search of employment. The MS. is also endorsed دیوان برکت بلگرامی.

Beginning:—

ای ناکشوده پرده عذار جمیل را هنگامه گرم ساختن قال و قیل را

The *Diwân* consists chiefly of *Gazals*, arranged in alphabetical order. It ends with some *Rubâ'is*, fol. 294^b, without any order.

Written in ordinary but distinct *Nasta'liq* within red-ruled borders with a faded 'Unwân and head-piece.

The colophon runs thus:—

بعون عنایت الہی باتمام رسید دیوان قدیم بخط خلف برکت الله
خان برکت تخلص غفرۃ ذنوبہ و سترۃ عیوبہ بتاریخ دوازدهم شهر ذیحجہ
روز جمعہ سنہ ہفت جلوس محمد اکبر

No. 425.

fol. 277 ; lines 21 ; size $13\frac{1}{2} \times 8$; $10\frac{1}{2} \times 5\frac{1}{4}$.

کلیات عیشی

KULLIYÂT-I-'AYSHÎ.

The works of Tâlib 'Alî Khân 'Ayshî, son of 'Alî Bakhsh طالب علی خان عیشی بن علی بخش. He was a native of Lucknow, and a pupil of Mirzâ Muḥammad Aḥsan Qatîl and Muṣṣafî. He died, according to Şubḥ-i-Gulşan, p. 296, in A.H. 1240 = A.D. 1824. The last date found in the work is A.H. 1238 = A.D. 1822. See Karîm-ud-Dîn, Garcin de Tassy's translation, p. 376.

The work opens with a preface which begins thus:—

غزۃ رخسارۃ شاهد معانی حمد صورت آفرینی *

The first *Qaṣîdah* begins thus on fol. 5^b:—

ای بروجودت وجود علت امکان ما عین خفایت ظهور عین ظهورت خفا

The work consists of *Qaṣîdahs*, fol. 5^b ; *Gazals* in alphabetical order, fol. 41^b ; *Qit'ahs*, fol. 85^a ; *Chronograms*, fol. 93^a ; *Tarkîb-bands*, fol. 99^a ; *Mukḥammasât*, fol. 102^b ; *Rubâ'is*, fol. 103^b ; *Maṣnawîs*, fol. 118^a.

Then follows the prose work entitled *Khizân wa Bahâr* on fol. 169^b. It ends with a collection of letters.

The Persian work of the poet is followed by his *Urdû diwân*, which begins thus on fol. 201^b :—

غم نہیں ہو نہ اگر پاس مرے مال جہاں
واہب غیب نے دی طبع روان گنج روان

The *Urdû diwân* consists of *Qaṣīdahs*, fol. 201^b; *Gazals* in alphabetical order, fol. 223^b; *Musaddas*, fol. 255^b; *Mukhammas*, fol. 257^a; a romantic *Maṣnawī* introduced by the heading : در بیان عاشق شدن برہمن زادہ برزنی, fol. 264^a; followed by another *Maṣnawī*, entitled *ہجرت بال* (fol. 272^a). At the end of this *Maṣnawī* we find a note in which it is said that the scribe of this copy found this *Maṣnawī* of fifty-three verses, written by the poet himself, in the shop of a grocer. *Marṣiyah*, fol. 274^a; *Qit'ah*, fol. 277^b.

Written in fair *Nasta'liq* with the headings in red.

It would appear from a colophon on fol. 84^b that the copy was transcribed by "a friend of Muḥammad 'Alī" in A.H. 1242.

No. 426.

fol. 145; lines 14; size $9\frac{1}{2} \times 6$; $6 \times 2\frac{3}{4}$.

دیوان انیس

DÎWÂN-I-ANÎS.

The *diwân* of Mohan La'l, poetically surnamed Anis, son of Tûlâ Râm مولہا لعل انیس بن تولہ رام. He belonged to the Kâyath family of Lucknow, and was a pupil of Makin. He was still alive in A.H. 1239 = A.D. 1823; a date expressed by the chronogram on fol. 144^a, of the present copy.

Beginning :—

خداوند چنان کن بیخبر در عشق خود ما را
کہ شناسد دل بیتاب ہرگز دین و دنیا را

The *Diwân* consists of *Gazals* in alphabetical order, fol. 1^b; *Tarjībands*, fol. 112^a; *Mukhammasât*, fol. 133^b; *Rubâ'is*, fol. 138^a; chronograms, fol. 143^a.

Written in fair *Nasta'liq* within red-ruled borders. Additional verses are found on the margins.

Dated 7th Muḥarram, A.H. 1239.

No. 427.

foll. 166; lines 17; size $8\frac{1}{2} \times 5\frac{1}{4}$; $5 \times 2\frac{1}{2}$.

جنات النعيم

JANNÂT-UN-NA'ÎM.

A metric version of the مصباح الشريعة و مفتاح الحقیقة, which contains a collection of thoughts and precepts relating to the rules and duties of the religious life, ascribed to the sixth Imâm Jâ'far bin Muḥammad ul-Ṣâdiq, who died A.H. 148 = A.D. 765.

Beginning:—

ابتدا بر ذکر نام ذالجلال انجمن آرای جنات الرمال

The opening verses are introduced by the following line:—

بسم الله الرحمن الرحيم فاتح الابواب جنات النعيم

The author of the poem is not named anywhere, nor is there any clue to the time in which he lived.

The work is divided into 99 sections called لمعة. A list of the contents occupies foll. 165^b-166^b.

Written in a careless Nasta'liq with the headings in red.

Dated, fol. 165^b; Kirmân, Wednesday, 4th Shawwâl, A.H. 1243.

No. 428.

foll. 51; lines 11; size 9×6 ; $5\frac{1}{4} \times 3\frac{3}{4}$.

افسانة محبت

AFSÂNÂH-I-MAḤABBAT.

A romantic poem on the love adventures of an Indian youth and a damsel, by a poet called Shukrî شکری, who composed it, as stated by himself on fol. 49^b, in A.H. 1250 = A.D. 1834.

Beginning:—

ای همه خلق را درت مسجود بوجود آمد از تو هر موجود

The title of the poem the date of composition, and the name of the poet are found on fol. 49^b-50^a.

Written in ordinary Nasta'liq within gold and coloured-ruled borders with the headings in red and an illuminated head-piece.

Not dated; 19th century.

No. 429.

fol. 61 ; lines 15 ; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

دیوان مفطر

DÎWÂN-I-MUḌṬAR.

The lyrical poems of Muḍṭar, whose two verses quoted in 'Ali Ḥasan's *Subh-i-Gulshan*, p 423, are found here on fol. 10^b. According to the said author the poet was a Hindû Kâyath of Lucknow, and his original name was Lâlah Mitthû Lâl. Several poets bearing the title Muḍṭar, almost all of whom lived in the 19th century, are mentioned by biographers. A reference to the poet Makin (d. A.H. 1221 = A.D. 1806) on fol. 10^b suggests that this Muḍṭar was still alive in that year.

Beginning :—

دم بر طاق نسیان یکقلم درس کتابی را
چو خواندم از دو ابروی تو بیت انتخابی را

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

No. 430.

fol. 43 ; lines 9 ; size $7 \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2$.

ارژنگ معرفت

ARZANG-I-MA'RIFAT.

A mystical poem in imitation of Maulânâ Jalâl-ud-Dîn Rûmî's famous *Maṣnawî*, and in the same metre and style, by an anonymous author, who composed it, as stated in the beginning, at the desire of his spiritual guide, Shâh Nizâm-ud-Dîn, entitled Niyâzî, of Bareilly. It is divided into two daftars or books, the first of which begins thus :—

بسکه شد از نائی و از نئی سخن پر شده زان گفتگوها انجمنی

The second daftar begins thus on fol. 23^a :—

ای نظام الدین شه اقلیم جان وی زبور معرفت را ترجمان

Written in minute Nasta'liq with the headings in red.

Not dated ; 19th century.

The name of the scribe, who calls himself الحاذق, appears on fol. 1^a.

Anthologies.

No. 431.

fol. 272; lines 19; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3 .

تکفۀ الفقیر و ہدیۃ الحکیم

TUHFAT-UL-FAQIR WA HADYAT-UL-HAQÎR.

A very rare and valuable copy of an Arabic and Persian anthology, compiled by Sharaf-ud-Dîn 'Alî Yazdî (d. A.H. 858 = A.D. 1454) شرف الدین علی یزدی, the author of the well-known history of Timûr, entitled Zafar Nâmah. Sharaf enjoys a vast reputation as an elegant prose-writer, but at the same time he was a poet of no mean order. He was well versed in the art of composing verses, and his Hulal-i-Muṭarraz and Muntakhab-i-Hulal-i-Muṭarraz, on riddles and enigmas, were held in high estimation by later poets of distinction, so much so that the celebrated Jâmi based on them his own treatise on the same subject, entitled Mu'ammâ-i-Kabîr or Hilyat ul-Hilal (see Bankipur Lib. Catalogue, Vol. II, p. 45).

The present work, which seems to be hitherto unknown, contains a vast collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged according to the topics of which they treat.

Beginning:—

الحمد لله الكريم المنعم المبدع المفصل المتكرم

Unfortunately there is a lacuna after fol. 2, otherwise we might possibly have got some valuable information about the work. This folio suddenly breaks off in the middle of the praise of a certain royal personage to whom our author dedicates the work:—

اما دست در گردن این مطلوب و چنک در دامن این مقصود وقتی
ممکن شود که صدر این کتاب و دیباچہ این خطاب بزیر دعلی دولت قاهرہ
و ثنائی حضرت زاهرہ جناب خلانت مآب حضرت گیتی پناہی موشع گردانی
کہ جبارہ جهان و اکسره زمین و زمان طوق طاعت و ربقة تبعات آن حضرت
را گردن انقیاد نہادہ اند فاتہ زدگان خشک سال

After which fol. 3^a abruptly opens in the middle of the description of the contents:—

..... لاوصاف المحبوب من الفرق الى القدم الباب التاسع عشر

فيما يحتاج اليه من المكاتبات النح *

The subjects, consisting of sixty-four Bâbs, are enumerated on foll. 3a-4a.

The first Bâb begins thus on fol. 4a with an extract from the *Dîwân* of 'Alî bin Abû Tâlib :—

الباب الاول فى التوحيد و التحديد و التسبيح و المناجاة و التضرع
الى الله تعالى - لامير المؤمنين علي كرم الله تعالى وجهه *
العجز عن درك الادراك ادراك النح *

The above is followed by a Persian extract from the *Dîwân* of *Kamâl Isfahânî* :—

الى صفات تو بيانها را زبان انداخته النح *

The sixty-third Chapter on متفرقات or miscellaneous (fol. 257b) treats of selected verses, beginning with a particular letter, arranged in alphabetical order, according to the first letter.

Written in ordinary but learned Nasta'liq within red-ruled borders with the headings in red.

The colophon is dated, Saturday, 19th *Dulhijjah*, A.H. 1019.

Scribe:—عبد الكريم ابن عبد القادر.

The first folio is supplied in a later hand. Lacunae after foll. 2, 4 and 6. Fol. 7 should be followed by fol. 9.

No. 432.

foll. 88 ; lines (centre col.) 16 ; (margl. col.) 28 ;
size $9 \times 4\frac{1}{4}$; 8×4 .

Two collections of poetical extracts compiled (1) by *Muḥammad Tâhir* of *Naṣirâbâd* نصير آبادي محمد طاهر نصير آبادي, the author of the well-known *Taḍkirah*, who was born in A.H. 1027 = A.D. 1617 and died after A.H. 1092 = A.D. 1618 ; and (2) by *Naṣira i-Hamadânî* نصيرالى همداني, who was still alive in A.H. 1015 = A.D. 1606.

(1) Begins with a preface by *Tâhir* :—

اين نسخه كز آراستگي چون چمن است *

The preface is followed by some *Qaṣīdahs* and *Maṣnawīs* of *Ṣâ'ib*.

On fol. 9^b is another preface by Tâhir, in which he says that after the completion of the abridgment of Firdausi's *Shâh-Nâmah* he began to make an extract from the poetical works of Sâ'ib. It begins with the following *Qaṣidah* of the poet with which most copies of his *Diwân* begin:—

اگر نه مدد بسم الله بودی تاج عنوانها الخ *

This section consists of selections from Sâ'ib's *Qaṣidahs*, *Maṣnawis* and *Gazals*.

(2) Naṣîrâ-i Hamadânî's selection: It consists of extracts from the works of Ahlî Shirâzî, fol. 70^a; Jâmi, fol. 77^a; Mullâ Majdûb, fol. 84^a; Mullâ 'Alî Ridâ Tajallî.

The colophon runs thus:—

مجموعه انتخابی استاد الافاضل مولانا نصیرای همدانیست که بحکم
ایشان بنده بی بضاعت (name effaced) تحریر نمود امید است که خاطر
خواه طبع مبارک ایشان گردد و السلام تحریر فی شهر جمادی الاول
(year effaced).

Foll. 1-64 are written in good Nasta'liq, foll. 65-86 in fair Nasta'liq, and foll. 78-88 in fine minute Nasta'liq. Fol. 84^a, written in a careless hand by one Mirzâ Muḥammad Muḥsin, is dated A.H. 1108.

The date of transcription in the colophon has been effaced by some mischievous hand. In the colophon of the collection No. 2 the scribe (name effaced) says that he copied it by order of the compiler, Naṣîrâ-i Hamadânî.

No. 433.

fol. 278; lines 19 (in 4 coll.); size $12 \times 7\frac{1}{4}$; $9\frac{1}{4} \times 4\frac{1}{2}$.

خلاصه لطائف الخیال

KHULÂṢAH-I-LATÂ'IF-UL-KHAYÂL.

The revised and shorter edition of Muḥammad Ṣâliḥ's محمد صالح famous poetical anthology of Persian poets by Muḥammad Naṣîr, with the takhalluṣ Nuṣrat محمد ناصر نصرت, who, in A.H. 1157 = A.D. 1744, added to the original work a preface and two detailed indices. According to the chronogram گل انتخاب on fol. 11^b, Muḥammad Ṣâliḥ completed the original work in A.H. 1104 = A.D. 1692. The selections are arranged in the form of an alpha-

betical *Diwân*, and to every specimen the name of the author is added on the right or left side in red ink.

Beginning of the preface, on fol. 1^b :—

ای از تو بلند تارک و تاج سخن گوهر ز تو یانت بحر مواج سخن

Nuṣrat's first index, containing a list of the real names of the poets, quoted in the anthology, begins on fol. 4^a; his second index, containing a list of their poetical names, on fol. 8^a.

Another introduction on fol. 11^a.

Beginning of the *Laṭâ'if-ul-Khayâl*, fol. 11^b :—

حبذا این کتاب فرخ فال که بود گلستان اهل کمال

This copy agrees with the one noticed in *Ethé*, India Office Lib. Cat., No. 1739. A large fragment of the original work is noticed in *Ethé*, Bodl. Lib. Cat., No. 1143.

Written in beautiful *Nim Shikastah* hand within gold-ruled borders with a sumptuously illuminated head-piece. The last four folios are written in a different hand.

Two seals of Ṣalâh-ud-Dīn Khân of Muḥammad Shâh's time, dated A.H. 1145, are found on the fly-leaf.

No. 434.

fol. 312; lines (in 4 coll.) 20; size $11\frac{3}{4} \times 7\frac{1}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME.

A slightly defective copy of the same work. It opens abruptly in the middle of the preface, thus :—

..... کردم از ناصبری زند نزد هوشمندان منصف الن *

The arrangement is the same as in the preceding copy.

Written in ordinary *Nasta'liq* within red-ruled borders.

Not dated, apparently 19th century.

No. 435.

fol. 318; lines 20; size $9\frac{1}{2} \times 5$; $3 \times 3\frac{1}{2}$.

Another collection of Persian poetry by different poets, ancient and modern, beginning and ending with incomplete prose pieces. The earliest poet mentioned is Asadī Tûsī (d.c. 460 = A.D. 1068) and the latest, 'Alī Ḥazīn (d. A.H. 1180 = A.D. 1766).

Beginning abruptly in the middle of a prose-piece in praise of Bengal, Jahângir-Nagar (Dacca), etc :—

..... راغی نداشت و تلف شد تخم امل که کاشت الن *

The poems, without any definite order, begin thus on fol. 10^a:—

میکشاید چشم زیر خاک بر روی بهشت
هرکه از خاک درش با خود برد یک سومه وار

Written in ordinary Nasta'liq within coloured-ruled border.
Not dated, apparently 19th century.

No. 436.

fol. 51; lines 10; size $6\frac{1}{4} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

A short anthology of Persian verses, without any special arrangement. Prominent contributions are by Jâmi; Khusrau Dihlawî; Hasan Dihlawî; 'Ismat Bukhârî; Ahlî Shirâzî; Salmân of Sâwah; Khwâjû Kirmânî. It begins with a Gazal by Jâmi, thus:—

بگذشت یار سوی اسیران نظر نکرد
کردیم ناله در دل سختش اثر نکرد

Written in good Nasta'liq within gold-ruled borders.
Dated, Âgra, Rajab, A.H. 976.

No. 437.

fol. 95; lines 40; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

A very badly damaged copy of a Persian anthology. The first thirty folios contain selections arranged according to subjects, and headed by the name of the author from whom the selection is made. Fol. 16^b begins with verses introduced by the heading متفرقات, or Miscellaneous. The latter portion is without any order, and is in a hopelessly damaged condition.

Beginning:—

میروم از سر حسرت به قفا مینگرم الخ *

Many folios are left blank.

Written in careless Nasta'liq.

Not dated, apparently 18th century.

No. 438.

fol. 108; lines 12; size $6\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{3}{4} \times 4$.

A work of heterogeneous character consisting of selected verses from various poets, prescriptions, historical matter, documents, etc., etc.

Beginning :—

معشوق خورد ساله بمی رو نمی دهد *

On fol. 38^a begins a Maṣnawī on sexual science :—

بنام آنکه نام پاک دارد *

The poetical extracts on foll. 65^b-101^b are arranged according to subjects, headed by the name of the authors.

Written in careless Nasta'liq hand.

Not dated, apparently 19th century.

VIII. FABLES, TALES AND ANECDOTES.

No. 439.

fol. 68 ; lines 15 ; size $10\frac{3}{4} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

قصه چهار درویش

QIṢṢAH-I-CHAHÂR DARWĪSH.

The Tale of the Four Darwīshes, which has become popular through the Hindūstānī translation entitled Bâḡ wa Bahâr.

Beginning :—

نقش طرازان جمال شاهد حکایات رنگین و صورت پردازان معانی
دلپذیر روایات نو آئین الخ *

The work is generally ascribed to Amīr Khusrau of Delhi امیر خسرو دهلوی (d. A.H. 725 = A.D. 1325), but Sir Wm. Ouseley in his Catalogue, No. 417, attributes the authorship to one Muḥammad 'Alī Ma'sûm محمد علی معصوم.

The four tales are in the following order :—

Story of the first Darwīsh, fol. 1^b.

Story of the second Darwīsh, fol. 17^b.

Story of the third Darwīsh, fol. 32^a.

Story of the fourth Darwīsh, fol. 55^b.

The colophon says that this copy was transcribed from an old and rotten MS., the folios of which were worn-out, at the desire of Maulavī Sayyid Ṣadr-ud-Dīn Aḥmad, by Ṭālib-ur-Raḥmān.

Mangalkothî, and collated and compared by Ḥasib-ud-Dîn and Khâdim Ḥusayn.

Written in legible Indian Nasta'liq.

Dated, Monday, the 6th of Asârh, 1300 Bengali year.

No. 440.

fol. 149; lines 17; size $13\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{4}$.

طوطي نامه

ṬŪṬĪ NÂMAH.

A fine and elegant copy of the older and larger version of the well-known 'Tales of a Parrot,' by Dîyâ'î Nakḥshabî ضياء نكشبي (d. A.H. 751 = A.D. 1350), who composed it, A.H. 730 = A.D. 1330.

Beginning :—

* مناجات بحضرت رازق النعات في عشه كه رازق وحوش و طيور النعم

It consists of fifty-two stories.

This beautiful copy is written in clear Indian Ta'liq within gold and coloured-ruled borders and contains a beautifully illuminated head piece. There is a large number of coloured illustrations, some of which are interesting.

The illustrations are to be found on fol. 6^b; 19^b; 21^b; 27^a; 48^a; 51^a; 54^a; 56^b; 59^b; 62^b; 70^b; 73^a; 76^a; 80^a; 82^b; 84^b; 88^b; 90^a; 93^b; 100^a; 102^a; 105^b; 108^b; 112^b; 114^b; 117^b; 120^a; 123^a; 126^b; 128^b; 130^b; 133^a; 134^b; 137^a; 139^a; 141^b and 145^b.

Not dated, apparently 18th century.

No. 441.

fol. 137; lines 15; size $9 \times 5\frac{1}{4}$; 7×4 .

A fragment of Nakḥshabî's Ṭŭṭî Nâmah, beginning as the preceding copy. It breaks off on fol. 93^b in the middle of the fourteenth story, corresponding with fol. 56^a of the above copy.

Fol. 94^b-125^b. A fragment of the Ma'din-ul-Jawâhir معدن الجواهر; see No. 447. It breaks off on fol. 125^b, corresponding with fol. 94^a, line 10, of the aforesaid copy.

Fol. 126^a-137^b. A repetition of the earlier portion of Nakḥshabî's Ṭŭṭî Nâmah.

The MS. is written in a careless and ugly Indian Ta'liq, and is full of clerical mistakes.

Not dated, apparently 19th century.

No. 442.

foll. 92 ; lines 13 ; size $8 \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

بهارستان

BAHÂRISTÂN.

A collection of moral anecdotes in prose and verse in imitation of Sa'dî's Gulistân, by the celebrated Jâmi مولانا عبد الرحمن جامي (d. A.H. 898 = A.D. 1492), who composed it, A.H. 892 = A.D. 1487.

Beginning :—

چو مرغ امردي بال ز آغاز نه از نيروي حمد آيد به پرواز

The work is divided into eight Rawḍahs, the seventh of which contains an anthology of Persian poets. For editions, translations and other particulars of the work see Ethé, Ind. Office Lib. Cat., No. 1383.

Written in very neat Indian Nasta'liq within red-ruled borders.

Dated, Rabi' I, A.H. 1270.

Scribe : ارادت علي.

No. 443.

foll. 206 ; lines 12 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; 6×3 .

لطائف الطوائف

LAṬÂ'IF-UṬ-TAWÂ'IF.

A collection of jests, witty sayings, and anecdotes by 'Alî bin Husayn-ul-Wâ'iẓ-ul-Kâshifî الواعظ الكاشفي (the son of the well-known author of the Anwâr-i-Suhayli), better known as Šafî. The author completed the work (shortly after A.H. 939 = A.D. 1532), which he had begun but left unfinished, for the diversion of Sulṭân Šhâh Muḥammad of Garjistân.

Beginning :—

بعد از ادای لطائف تحمیدات الهی و وظائف صلوة حضرت رسالت
پناهى الخ *

The work is divided into fourteen chapters, according to the persons, or classes of men, to which the anecdotes relate, as follows:—

1. The Prophet. 2. The Imâms. 3. Kings. 4. Nobles and Wazîrs. 5. Learned men, secretaries, etc. 6. Arabs of the desert, elegant speakers, etc. 7. Shaykhs, 'Ulamâ, Qâdis, etc. 8. Philosophers and Physicians. 9. Poets. 10. Wags. 11. Misers, gluttons, and parasites. 12. Greedy persons, thieves, beggars, etc. 13. Children and Slaves. 14. Simpletons, liars and impostors.

Written in beautiful clear Nasta'liq on gold-sprinkled papers within double gold-ruled and decorated borders with a double-page profusely illuminated 'Unwân and an illuminated frontispiece at the beginning. Unfortunately the whole MS. is badly stained with water, and the contents are hardly legible.

The colophon written on gilded folios says that the MS. was written in Shâhjahanâbâd for Nawwâb Nişâr Muḥammad Khân Bahâdur Shîr Jang, by Muḥammad Ridâ رضا محمد.

Dated Sunday, the 26th of Rabâ' II., A.H. 1160.

No. 444.

fol. 173, lines 15; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

THE SAME.

Another copy of the preceding work, beginning as usual. This copy is written in a careless and ugly Indian Ta'liq. Not dated, apparently 19th century.

No. 445.

fol. 235; lines 17; size $10\frac{1}{2} \times 6$; $8\frac{3}{4} \times 4\frac{1}{4}$.

عیار دانش

'IYÂR-I-DÂNISH.

A modernized version of Kalilah and Dimnah, in which the two introductory chapters, omitted by Husayn Wâ'iz Kâshifi, have been restored, on the basis of Naşr-Ullah's older version, by the famous Abul Faḍl 'Allâmî, ابرو الفضل علامی, who completed it in A.H. 996 = A.D. 1588.

Beginning:—

سپاس ازل و ابد خداوند را که کران تا کران الخ *

The work consists of sixteen chapters and a *khâtimah*. For full particulars see Ethé, Ind. Office Lib. Cat., No. 767. The first 72 folios are written in bold Indian Nasta'liq and the remaining portion in careless Indian Nasta'liq. The first two folios and the last six are supplied in a later hand.

The newly added folios at the end are hopelessly rotten, and at the slightest touch they fall to pieces.

Not dated, apparently 19th century.

No. 446.

fol. 183 ; lines 15 ; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

سنگھاسن بتیسی

SINGHÂSAN BATTÎSÎ.

A very bad copy of the Persian translation of the *Sinhasanadvâtrîṇṣatî* (or *Sinhasandvâtrîṇṣatikâ*, that is to say the thirty-two stories of the throne), also called *Vikarmacharitra*, or the stories of Râjah Vikramâdityâ, and the thirty-two statues (پرتلی). The translation was made in the reign of Jahângîr, A.H. 1019 = A.D. 1610, by Bahârmal مل بہار (for the different spellings of his name and other particulars ; see Ethé, Ind. Office Lib. Cat., No. 1988).

Beginning :—

حمد و ثنای بی شمار آفریدگار که از طاعت و عبادت عابدان الع

Spaces for headings are left blank in many places.

Written in ugly and careless Nîm Shikast by متہورا ناتھہ چنورجہ
لالہ رام انوکرہ سنگھہ and

Dated February, 1826.

No. 447.

fol. 113 ; lines 19 ; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{1}{2}$.

معدن الجواهر

MA'DIN-UL-JAWÂHIR.

A collection of moral tales and anecdotes in the style of Sa'dî's *Gulistân*, written for Jahângîr, A.H. 1025 = A.D. 1616, by

Mullâ Tarzî ملا طرزی. This copy is defective and incomplete, several folios in the beginning and at the end being wanting. It opens abruptly:—

..... در ظرف تنگ آب فراوان در ننگد و بیرون تراود *

And breaks off thus:—

خدا گواه اکنون از زندگي جان مي سپارم جوان ...

The left side at the bottom of the last folio is pasted over with a thick patch, and the contents of the concluding passage are thus rendered illegible.

There are two redactions of the work, the fuller and the shorter. For particulars see Ethé, Ind. Office Lib. Cat., No. 793. This copy wants all the headings. Spaces have been left blank throughout.

Written in ordinary Ta'liq within red-ruled borders.

Not dated, apparently 19th century.

No. 448.

fol. 350 (pp. 700); lines 25; size $17 \times 10\frac{1}{2}$.

بوستان خیال

BÛSTÂN-I-KHAYÂL.

One of the largest and most popular Persian romances by Mir Muḥammad Taqī-ul-Ja'fari-ul-Ḥusaynī of Ahmadâbâd, in Gujarât, with the takhalluṣ Khayâl الجعفري الحسيني مير محمد تقی. The author, al-ahmad âbâdī, who died in A.H. 1173 = A.D. 1759. It consists of a vast collection of historical legends and fairy tales, relating lengthily the endless and rather monotonous adventures and enterprises of three imaginary heroes, Shâhzâdah Mu'izz-ud-Dīn Abū Tamīm, Shâhzâdah Khwurshid Tāj Bakhsh and Shâhzâdah Badr Munir, designated respectively as Shâhibqirân-i-Akbar, Shâhibqirân-i-A'zam and Shâhibqirân-i-A'gar, and of a large number of equally fictitious personages belonging to the species of Jinns and Paris, as well as to men. The author wrote it at the desire of his patron Nawwâb Rashid Khân Bahâdur, better known as Mirzâ Rafi' Ullah (to whom the work is dedicated), and his brothers, Nawwâb Muḥammad Ishâq Khân Bahâdur and Nawwâb Mirzâ 'Alī Khân Bahâdur (sons of Ja'far Khân, Nâzim of Bengal). The author commenced the work A.H. 1155 = A.D. 1742 at Shâhjâhânâbâd,

and completed it, *Dulhijjah*, A.H. 1169 = A.D. 1755, at *Murshid-âbâd*.

The entire work, comprising not less than fifteen volumes, is divided into three great *Bahârs* or springs, the first two of which consist together of six volumes, while the third alone comprises nine. The *first Bahâr*, including the first two volumes, is styled *Mahdi Nâmah* مهدينامه, and forms the *Muqaddimah* or preface to the whole work. It relates the history of *Sultân Abul Qâsim Muḥammad Mahdî*, and of the other ancestors and predecessors of *Sultân Mu'izz-ud-Dîn*.

The *second Bahâr* or the *first Gulistân*, comprising the third, fourth, fifth, sixth and seventh volumes, is styled *Mu'izz-Nâmah* (معز نامہ) or *Qâ'im Nâmah* (قائم نامہ) or even *Şâhibqirân Nâmah* (صاحبقران نامہ), and relates the adventures of the *Khalifah Mu'izz-ud-Dîn* or *al-Qâ'im Bi-Amrillâh*, or the *Şâhibqirân-i-Akbar*. It is subdivided into a *Muqaddimah* or *first book* (جلد اول) and two *Gulshans*, i.e. the *second* and *third book* جلد دوم و جلد سوم, while each of the *Gulshans* consists of two *Gulzârs* گلزار.

The *third Bahâr* or the *second Gulistân*, comprising the eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth and fifteenth volumes, is styled *Khwurshid Nâmah* (خورشید نامہ), and relates the adventures of *Shâhzâdah Mu'izz-ud-Dîn*, *Shâhzâdah Khwurshid Tâj Bakhs̄h*, and *Shâhzâdah Badr-i-Munir*. It is sub-divided into seven books (جلد), the second of which has been supplemented by an appendix, comprising two *Daftars*, called *Shaṭrs* (شطر) or *Saṭrs* (سطر), and bearing the special title *Shâh Nâmah-i-Buzurg* شاهنامہ بزرگ.

A detailed description of this bulky romance is given in *Bodl. Lib. Cat.*, No. 480. An abridged translation of the work in *Urdû*, by 'Âlam 'Alî, styled *Zubdat-ul-Khayâl*, was edited at *Calcutta*, 1834, in one volume.

This collection contains the work in fourteen separate volumes, in which the arrangement slightly differs from that of the volumes in the *Bodleian Library*. The present copy, endorsed *جلد اول* or the first volume, is the first volume of the *first Bahâr*, styled *Mahdî Nâmah*, and begins as usual:—

تبارک الذي جعل فى السماء برجاً وجعل النهار سراجاً وقمرًا منيرا *

The colophon:—آخر شد جلد اول مهدينامہ.

No. 449.

fol. 245 (pp. 490) ; lines and size same as above.

This volume, endorsed جلد دوم بوستان خیال, is the second volume of the Mahdî Nâmah, and begins thus :—

آغاز جلد دوم مهدینامه - آمدم بر سرداستان - راویان اخبار و ناقلان
آثار چنین آورده اند که چون کوچک سلطان شاهزاده اسمعیل با شاه آگاه
متوجه کوه قاف گشت *

The concluding lines of this volume exactly agree with those of the second volume of the first Bahâr (No. 10) of the Bodl. copy. The last words in this volume تمام شد جلد دوم مهدینامه are preceded by the following statement of the author :—

انشاء الله تعالى و تقدس بعد ازین شروع در معز نامه نمایم و بتوفیق
ایزدی آن دفتر را تمام کرده بخورشید نامه پردازم *

Dated 20th Aghan, 1293 Bengali year.

This volume and the preceding one are written in fair Nasta'liq by Shaykh Aṣir-ud-Din Būhārî.

No. 450.

fol. 349 ; lines and size same as above.

This volume, endorsed “جلد سیوم بوستان خیال” and containing, according to a statement at the end, the two jilds (books) of the Murizz Nâmah, is in fact the *first Gulshan* (in two Gulzârs or volumes) of the second Bahâr or first Gulistân, corresponding to the fourth and fifth volumes of the whole work.

Beginning :—

ابتدای سخن بنام خداست که کریم و رحیم و راه نماست

Colophon :—

تمام شد جلد معز نامه هر دو بخط خاتم سید ابو الحسین بتاریخ پانزدهم
ماه کاتک سنه ۱۲۹۴ بنگله *

Written in ordinary Indian Nasta'liq.

No. 451.

fol. 229 (pp. 458); lines and size same as above.

This volume, which, according to the colophon, is the *third jild* of the Mu'izz Nâmah, is endorsed مجلد چهارم بوستان خیال

Beginning:—

بعد حمد حضرت رب الانام جل جلاله و عم نواله *

Colophon:—

الحمد لله و المنة که جلد سیوم معز نامه باتمام رسید انشاء الله تعالى
بعد ازین شروع در جلد چهارم نمایم ...

Not dated. Written by the scribe of the preceding copy.

No. 452.

fol. 192 (pp. 384); lines and size same as above.

The *fourth jild* of the second Bahâr, styled Mu'izz Nâmah, or the end of the *first Gulistân*, endorsed مجلد پنجم بوستان خیال

Beginning:—

آغاز جلد چهارم از بهار دریم از کتاب بوستان خیال که آنرا معز نامه
گویند - هر حمدی که بر زبان هر فردی جاری شود *

Colophon:—

بخاطر گذشت که گلستان اول را از کتاب بوستان خیال درین مقام
ختم نماید

Not dated. Written by the scribe of the preceding copy.

No. 453.

fol. 297 (pp. 594); lines and size same as above.

The *second jild* of the *third Bahâr* or *second Gulistân* of the Bûstân-i-Khayâl, endorsed as مجلد ششم بوستان خیال but forming in fact the *ninth* volume of the whole work.

Beginning:—

آغاز کتاب تاریخ الاعظم شاهنامه خورشیدی از تحریر حکیم اسفلینوس
الهی - اما راویان اخبار و ناقلان آثار و محدثان این داستان کهن الهی *

Colophon :—

الحمد لله و المنة که جلد دوم بهار سیوم کتاب بوستان خیال که خورشید
نامه نام دارد باتمام رسید انشاء الله تعالى شروع در جلد سیوم خواهد
رفت الخ *

Written by the scribe of the preceding copy.
Not dated.

No. 454.

fol. 250 ; lines and size same as above.

This volume, endorsed جلد هفتم بوستان خیال, but originally corresponding to the *tenth volume* of the whole work, is, according to the colophon, the *third jild* of the *third Bahâr*.

Beginning :—

نیکو ترین محامد و عالی ترین ائذیه سزاوار جناب حضرت خالق
البریه است الخ *

Colophon :—

اما مناسب چنان دید که جلد سیوم را از بهار سیوم
از کتاب بوستان خیال درینجا باتمام رساند و جلد چهارم را مصدر باحوال
صاحبقران اکبر شاهزاده معز الدین گرداند و جلد چهارم نیز مشتمل بر احوال
هرسه صاحبقران خواهد بود و التوفیق من الله الملك الودود حق تعالى
از گناهان مولف این کتاب محمد تقی الجعفری الحسینی متخلص
بخيال در گذرد *

Written in clear Indian Nasta'liq.

Dated Friday, 2nd Chayt, 1290 Bengali year, corresponding to
A.H. 1300.

Scribe :—اثیر الدین بوهاری.

The colophon is followed by the words :—

جلد سیوم خورشید نامه *

No. 455.

fol. 198 (pp. 396) ; lines and size same as above.

The *fourth jild* of the *third Bahâr*, endorsed جلد هشتم بوستان
خیال.

Beginning :—

انواع محمّدت و ستایش و اتسام شکر و نیایش خداوندی را سزا ست
که گردنکشان عالم سر بدرگاه او بر خاک مدّت نهاده اله *

Colophon :—

جلد چهار بهار سیوم کتاب بوستان خیال نیز درین مقام باتمام رسید *

Dated Sunday, the 12th Chayt, 1292 Bengali year, corresponding to A.H. 1303.

Scribe :—اثیر الدین بوهاری.

The colophon is followed by the words خورشید نامه جلد چهارم.

No. 456.

fol. 172 (pp. 344) ; lines and size same as above.

This volume, endorsed جلد نهم, is designated in the beginning as the *fifth jild* of the *third Bahâr* and opens thus :—

زبان انسان شمع انجمن سخن وقتی تواند شد اله *

It is to be noticed that the beginning of this volume agrees verbatim with the *fourth jild* of the *third Bahâr*, corresponding to the *twelfth volume* of the whole work, noticed in India Office Lib. No. 844 and Bodl. (*loc. cit.*).

Scribe :—Abul Hasan.

No. 457.

fol. 184 (pp. 368) ; lines and size same as above.

This volume, endorsed بوستان خیال جلد دهم, is not styled or designated anywhere in the text. It begins with the adventures of Şâhibqirân-i-Akbar and opens thus :—

اما راویان اخبار و ناقلان آثار چنین روایت کرده اند که چون صاحبقران
اکبر پوست درخت نخل قهرم گذد ریسمان او بافته روان شد تا بمنزل
شیرویه رسید *

Written by the scribe of the preceding copy.

No. 458.

fol. 148 ; lines and size same as above.

This volume, endorsed جلد یازدهم, according to the author's statement in the beginning (fol. 1^a), as well as at the end, is the

first Shatr of the fourteenth volume of the Bûstân-i-Khayâl. This and the following volumes contain a dedication to Nawwâb Sirâj-ud-Dawlah of Bengal.

In the beginning of this volume the author gives us the following particulars:—

آغاز جلد یازدهم از بوستان خیال که مشتملست بر احوال صاحبقران
اصغر شاهزاده بدر منیر و احوال صاحبقران اعظم شاهزاده خورشید تاج بخش
و متعلقان آن دو بادشاه عالیشان و ملاقات طالبان با مطلوبان و وصال عاشقان
با معشوقان و محبان با محبوبان اما بعد چنین گوید
اضعف عباد الله المتعال محمد تقی الجعفری الحسینی المتخلص
به خیال که چون جلد هفتم بهار سیوم که بخورشید نامه علم اشتهار در عالم
برافراخته و جلد سیزدهم باعتبار اصل کتاب بوستان خیال که موشع و مزین
بنام نامی نواب منصور الملک سراج الدوله بهادر هیبت
جنگ است باتمام رسید شروع جلد چهاردهم نموده می آید و چون در جلد
سابق تمام و کمال مشتمل بر احوال صاحبقران اعظم و متعلقان او بود این جلد
را مصدر باحوال صاحبقران اصغر شاهزاده بدر منیر اگر نمایم از انصاف دور
نباشد و اکنون که کتاب نزدیک بتمامی رسیده اراده مصنف آنست که درین
جلد انشاء الله تعالی احوال صاحبقران اصغر و صاحبقران اعظم و متعلقان او را
ذکر نموده خورشید نامه را باتمام رساند و این جلد چون مشتمل بر دو احوال
است بدو شطر ترتیب یابد شطر اول احوال صاحبقران اصغر و دریم احوال
صاحبقران اعظم و متعلقان او و در جلد پانزدهم که خاتمه الکتاب است
تنمّه احوال صاحبقران اکبر شاهزاده معز الدین ابو تمیم و بقیه طلسم بیضا
و کتخدانی آن صاحبقران اکبر و رفقای آن شاهزاده نامور بقید تحریر در آورده
کتاب را بنام اعلی نواب منصور الملک سراج الدوله
بهادر هیبت جنگ تمام سازد ...

Again in the conclusion:—

باتمام رسید شطر اول از جلد چهاردهم در زمان کار فرمائی
نواب منصور الملک سراج الدوله بهادر هیبت جنگ مسود این
اوراق محمد تقی الحسینی المتخلص بخيال کمر همت
باختتام کتاب بوستان خیال بنام نامی و القاب گرامی او بسته است *

Written in ordinary but legible Indian Nasta'liq.
Not dated.

Scribe:—عبد الرحيم.

No. 459.

foll. 309; lines and size same as above.

The *second Shatr* of the fourteenth volume of the *Bûstân-i-Khayâl*, endorsed جلد دوازدهم.

Beginning:—

..... آغاز شطر دوم از جلد چهاردهم که مشتملست بر دو فصل
راویان اخبار و قاتلان آثار بعد از حمد پروردگار و نعت سید ابرار اله *

In the conclusion we are told that the author dedicated four volumes out of the fifteen, to Nawwâb Sirâj-ud-Daulah of Bengal. By these four he most probably means the last four.

Written in good Nasta'liq by Aṣir-ud-Dîn, the scribe of some of the volumes noticed above.

Not dated.

Four folios written in a different hand, and evidently belonging to some other volume of the work, are found at the end of this copy.

No. 460.

foll. 198 (pp. 396); lines and size same as above.

The fifteenth or the last volume of the *Bûstân-i-Khayâl*, endorsed جلد سیزدهم. In the beginning of this volume the author distinctly tells us that this is the fifteenth volume; that he commenced to write it after completing fourteen volumes, and that it consists of two sections and the *Khâtimah*.

و اینک شروع در تحریر جلد پانزدهم که مشتملبر دو فصل و خاتمة کتاب
است نمود ...

The volume ends with an account of some of the exploits of Nawwâb Sirâj-ud-Daulah.

Beginning:—

* الحمد لله الاول بلا اول و الآخر بلا آخر و لا معقب اله *

The name of the scribe is not given, but the copy is evidently due to the penmanship of Aṣir-ud-Dîn of Bûhâr, the scribe of some of the volumes noticed above.

Dated 6th Muḥarram, A.H. 1302.

Almost all the volumes contain notes in the handwriting of the donor, Maulavi Sayyid Ṣadr-ud-Dīn Aḥmad, to the effect that all the volumes were revised and collated under his supervision.

No. 461.

fol. 331 ; lines and size same as above.

This volume, endorsed *منتخب بوستان خیال*, or "Selections from the *Bûstân-i-Khayâl*," consists of the portions which are wanting in some of the volumes noticed above. It begins with an account of the birth of *Shâhzâdah Khwurshid Tâj Bakhs̄h*, preceded by the following note in the handwriting of the donor:—

از اینجا تا ورق ۹۹ از جلد اول خورشید نامه و جلد ششم بوستان خیال
منقول گشت *

Beginning:—

داستان ولادت شاهزاده خورشید تاج بخش - راویان اخبار و ناقلان
آثار و محدثان این داستان کهن و غوامض این دریای سخن *

Again fol. 125^a begins thus:—

از جلد هفتم - داستان تمهید ملاقات روشن جبین بذت حور طلعت
پری بران شهریار سعادت قرین الن *

Fol. 179^a begins thus with the donor's note.

از اینجا تا هفده ورق از جلد ششم بوستان خیال و جلد اول خورشید
نامه منقول است - داستان ولادت ملکه زهره جبین خطائی *

Fol. 212^a begins thus:—

از جلد دهم - احوال جگر پاره که گل عارضش طعنه خوبی
بر گلستان ارم زده *

Fol. 264^a begins:—

از جلد دوازدهم چند سطر از احوال ملکه خوبان روزگار زهره جبین
ختای تاجدار نگشته باز بدستان صاحبقران اعظم رجوع کنیم *

The handwriting resembles that of Aṣir-ud-Dīn, to whose penmanship we owe several of the volumes noticed above. The first 60 folios and foll. 179^a-188^a are written in careless and ugly Indian Ta'liq.

No. 462.

foll. 215; lines 17; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

قصه امیر حمزه

QIṢṢAH-I-AMÎR ḤAMZAH.

A defective and incomplete copy of the popular romance of Amir Ḥamzah bin 'Abd-ul-Muṭṭalib, the uncle of the prophet. On the possible authorship of Mullâ Jalâl Balkhî, ملا جلال بخاری, comp. Rieu, p. 761, and Garcin de Tassy, *Histoire de la Litt. Hind.*, 2nd ed., vol. i, p. 236. The narrative deals at great length with the adventures and expeditions of Ḥamzah, who is here converted into an imaginary hero of romance. The narrative extant in this copy relates chiefly to his adventures at the court of Nûshirwân.

The MS. opens abruptly in the middle of the *seventh dâstân* with the following words:—

..... کرده همیشه در کشته بودی و کمان چوبی در کتف آویخته *

and breaks off with the earlier portion of the 58th *dâstân*:—

همچنین مینماید روز دیگر هر دو سپاه سوار شدند

Written in fair Indian Nasta'liq with the headings in red.
Not dated, apparently 18th century.

No. 463.

foll. 238; lines 12; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times \frac{1}{4}$.

قصه امیر حمزه

QIṢṢAH-I-AMÎR ḤAMZAH.

Another defective and incomplete copy of the romance of Ḥamzah, endorsed on fol. 1^b قصه حکیم فیلسوف.

This copy does not contain any heading or division. The narrative forms undoubtedly a part of Ḥamzah's adventures, dealt with at considerable length in the popular romance called طلسم هوشربا Ṭilism-i-Hûshruleâ, lithographed in 8 vols. by Nawal Kishore.

It begins thus:—

راویان اخبار و ناقلان اثار و طوطیان شیرین گفتار اله *

The copy breaks off:—

و قدم بجلدی بر میداشت و آتش هم تعائب صاحبقران نموده دریده ...

Written in bold and legible Indian Nasta'liq within coloured-ruled borders.

Not dated, 19th century.

No. 464.

foll. 130; lines 13; size $9\frac{3}{4} \times 5$; $5\frac{1}{4} \times 3$.

قصه بی بی زیغون

QIṢṢAH-I-BĪBĪ ZAYĠŪN.

The popular romance of Muhammad Ḥanīfah (the third son of 'Alī) who died, A.H. 81 = A.D. 700 and Zayġūn (the daughter of the Sultān of Rūm).

The Bengali metrical version of this story is very popular in the villages of Bengal.

Beginning:—

الحمد لله رب العالمين اما بعد این ترجمه قصه محمد حنیفه
و زیغون بی بی است که نموده می آید - روزی محمد حنیفه ... در باختر
شکار آهوان النخ *

The work is divided into 30 dāstāns.

Spaces for headings are left blank in the earlier part of the copy.

Written in modern legible Nasta'liq.

The copy is full of clerical errors.

Not dated, 19th century.

No. 465.

foll 323; lines 19; size $10\frac{1}{4} \times 8$; $9 \times 5\frac{3}{4}$.

جنگ نامه ابو مسلم

JANG NĀMAH-I-ABŪ MUSLIM.

The romance of Abū Muslim Marwazī, the famous general, who played a conspicuous part in the elevation of the 'Abbasides to the Khilāfat, and who died, according to Ḥabīb-us-Siyar, vol. II., Juz 2, p. 48, on Wednesday the 25th of Sha'bān, A.H. 137 = A.D. 754. The narrative deals at great length with his noble and pious actions, his adventures and his valiant deeds on various expedi-

tions; and gives an account of the base and hostile action of Marwân-ul-Himâr (died, according to the same authority, A.H. 132 = A.D. 749) against the descendants of 'Alî.

Beginning :--

الحمد لله رب العالمين والعاقبة راوي روایت میکند داستانی
اول حکایت در میان می آرد *

Neither the title of the work nor the name of the author is given in the text, but in the colophon it is called کتاب تواریخ جنگ
نام حضرت امیر امیران امیر حضرت ابا مسلم *

The work is not divided into any chapters or sections, nor are there any headings. The names of the Prophet, the Imâms, the hero and other sacred persons, are written in red. The style is plain and simple. The romance is of similar character as the popular داستان امیر حمزه or the Romance of Amir Hamzah.

Written in small ordinary Nasta'liq inclined towards Nim Shikastah hand.

The colophon is dated Murshidâbâd, Wednesday, 7th Sha'bân, A.H. 1220. Written during the time of Mubârik-ud-Daulah, the youngest of the three sons of Mîr Ja'far 'Alî Khân, Nawwâb of Bengal.

Some of the folios are loosened and separated from the original binding.

No. 466.

fol. 482; lines 21; size 12×8 ; $8\frac{3}{4} \times 5\frac{1}{4}$.

An enlarged version of the same romance in which a great number of new incidents is introduced. In spite of its excessive length, this copy is by no means complete. It is defective in the beginning as well as towards the end, but it is difficult to say how many folios are wanting. It opens abruptly with the words :—

..... و تاریخ می نماید مگر یک جای روشنی ... ظاهر می شود
رسول علیه السلام بجبرئیل علیه السلام پرسید *

The concluding words with which the MS. breaks off are :—

بجای پدر خود بر تخت سلطنت نشسته بمراد خود رسیدند امید
که جمیع در ماندگان بمطلب و مقصود خود رسیده کامیاب شوند ...

Spaces for the insertion of proper names to be written in red, are left blank throughout.

Written in a careless bold Nasta'liq within gold and coloured-ruled borders.

Foll. 394-482 are written in several different hands. Foll. 450-483 are mounted on new margins.

Not dated, apparently 19th century.

IX. MISCELLANIES.

No. 467.

foll. 279; lines 19; size $12\frac{3}{4} \times 8$; $9 \times 4\frac{1}{2}$.

نسيم الربيع

NASÎM-UR-RABÎ'.

A rare Persian translation of Abul Qâsim Maḥmūd bin 'Umar-uz-Zamakhsharî's (d. A.H. 538 = A.D. 1143) Arabic work Rabi'-ul-Abrâr, consisting of a vast collection of sayings, moral maxims and anecdotes illustrating chiefly various moral or intellectual qualities and the opposite vices.

Beginning :—

حمد بيمعذور مبدعى را تقدست اسماءه (Sic) كه بتاثير صبح اقبال

از مطلع امال *

In the preface the translator, who does not reveal his name, after eulogising the reigning king Shâh Shujâ', most probably the second king of the Muzaffaride dynasty, who reigned from A.H. 759-786 = A.D. 1357-1384, dedicates the work to Amîr Salgar Shâh, the Wazîr of the said king.

According to Rieu's Suppl. to the Arabic Cat. Brit. Mus. No. 1134, the Arabic original is divided into ninety-eight chapters, but the present translation consists of eighty-two chapters only. A full list of the contents is given at the end of the preface, foll. 3^a-5^a.

Written in ordinary Indian Ta'liq by Ṭalib-ur-Raḥmân of Mangalkothî.

Dated Monday, the 1st of Baisâkh, 1298 Bengali year.

The colophon is followed by a note saying that the copy was revised and corrected by Maulavî Ḥasib-ud-Dîn Aḥmad and Maulavî Khâdim Ḥusayn.

No. 468.

fol. 525; lines 16; size $11\frac{1}{2} \times 8$; $8\frac{3}{4} \times 5\frac{1}{4}$.

شاهد صادق

SHÂHID-I-ŞÂDIQ.

A vast collection of religious, philosophical, political, ethical and cosmographical writings and containing also a large collection of moral sayings, historical anecdotes, and miscellaneous notices, by Muḥammad Şâdiq bin Muḥammad Şâlih İsfahânî Âzâdânî, محمد صادق بن محمد صالح اصفهانی آزادانی, who was born in Surat, A.H. 1018 = A.D. 1609. He commenced the work in A.H. 1054 = A.D. 1644 and completed it in A.H. 1056 = A.D. 1646.

Beginning:—

الحمد لله تعالى و منه المبتدى و اليه المُنْتَبى و الصلوة و السلام
على نبيه محمد المصطفى خير الانبياء *

The work is divided into five Bâbs, sub-divided into numerous Faṣls, and a Khâtimah. A full table of the contents is given at the end of the preface, fol. 2^b-6^b.

Written in ordinary Indian Nasta'liq.

Not dated, apparently 18th century.

No. 469.

fol. 106; lines 16; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

A curious kind of tract, consisting of a mixture of heterogeneous matter. Neither the name of the author nor the title of the work is given in the text; but on fol. 85^b the author narrates an anecdote by which he gives us to understand that one of his friends, named Hibat Ullah, was still alive in A.H. 1047 = A.D. 1637, in the reign of Shâh Jahân "the deceased." We can therefore conclude that the author wrote this work shortly after Shâh Jahan's death, which took place in A.H. 1076 = A.D. 1665.

Beginning:—

در بیان بلاد و شهر - بقول برخی از علما منازل را انگاه قریه
خوانند *

The tract begins with a general cosmography, treating of well-known places of the earth, arranged in alphabetical order, mosques, forts, etc.

After that comes a short account of the *طاسم*, fol. 35^b; then biographical notices of the saints, 'ulamâ and the poets, fol. 37^b. After that comes a medical sketch, fol. 51^a, treating of the following subjects:—creation of men, the soul, physiognomy, the five senses; sexual intercourse; water; wine. Then follows the miracles of the prophets and the saints; fol. 68^b; divination, fol. 69^b; poetry, fol. 70^a; calligraphy, fol. 72^b; silence, fol. 77^b; morality, fol. 78^a; friendship, fol. 81^b; love, fol. 84^a; women, fol. 86^a; humorous sayings, fol. 87^b; the philosophy of men, fol. 88^b; account of Yājūj and Mājūj (Gog and Magog), fol. 90^a; plague, fol. 90^b; the dead, fol. 91^b; Jinns and Satans, fol. 92^b; interpretation of dreams, fol. 94^a.

Written diagonally in fair Indian Nasta'liq.

Not dated, apparently 18th century.

No. 470.

fol. 383; lines 15; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

A vast collection of historical legends, moral maxims, anecdotes and curious narratives of celebrated men from the earliest times to the beginning of the thirteenth century of the hijrah, by an anonymous author.

It consists of mere selections from various other works, and begins thus without any preface:—

در بعضی تواریخ مسطور است که نژاد ابن معد ابن عدنان النخ *

It begins with fables and historical anecdotes, chiefly relating to curiosities and rare occurrences, followed by a historical sketch, consisting of selections from other histories.

Then follows:—An account of the rise of the Wahâbis, fol. 310^a; wonders and curiosities, introduced by the heading *من العجائب والغرائب*, fol. 312^a; a collection of 76 anecdotes, fol. 320^b; an account of the ancient philosophers taken from the *Khulâsat-ul-Akhhbâr* of Amîr Khâwand Shâh, fol. 339^a; some selections from the histories of Shâh Jahân's reign, fol. 346^b; a short account of the Tâj of Âgrah, fol. 368^a; a scientific sketch treating of the atmosphere, rain, cloud, rainbow, thunder, etc., fol. 373^b.

The occurrence of the name of Akbar II (1221-1253 = A.D. 1808-1837), on fol. 124^b, who is spoken of as the reigning sovereign, suggests that the work was compiled during his reign.

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

Some folios are wanting at the end of the copy.

No. 471.

fol. 401; lines 9-14; size $9\frac{1}{4} \times 6\frac{3}{4}$; $6\frac{1}{4} \times 4\frac{1}{2}$.

A slightly defective copy of a work on various topics, being a course of lectures delivered by Khwâjah Shâh Hasan Ajmiri, collected by one of his disciples Muḥammad Mahdî, both of whom were still alive in the beginning of the 13th century. The subjects treated are music, prosody, medicine (consisting of a collection of prescriptions for the cure of the various diseases of the body), archery, the distinction between good and bad swords, prayers, invocations, amulets, conjurations, magic, charms and cures; the virtues and the mysterious effects of the Rubâ'is of the celebrated saint Abû Sa'id Abul Khayr, who died in A.H. 440 = A.D. 1048 (the Rubâ'is are arranged in alphabetical order), etc., etc.

It opens abruptly thus in the middle of the section treating of the lives of the persons who were experts in the art of music:—

نه عرضه داشتنی مغانی بندگی است عرض نمود که باهر مرشد زاده
که مرشد تلیخان بوده باشد غالباً کامیاب گردد *

The concluding words are :—

گره در کارم افتاده مدد کن بهاء الدین توئی مشککشائی

The title of the work can not be ascertained on account of a lacuna at the beginning, but on the margin of fol. 1^a it is endorsed as ملفوظات خواجه شاه حسن اجمیری.

Written in ordinary, but legible, Indian Ta'liq within coloured ruled borders.

Not dated, 19th century.

X. MSS. OF MIXED CONTENTS.

No. 472.

fol. 127; lines (centre column) 25; (margl col.) 44;
size $15 \times 7\frac{1}{4}$; 13×5 .

Selections from the diwâns of Rukn-i-Şâ'in, Adib-i-Şâbir, Imâmî Harawî, Majd-i-Hamgar and Badr-ud-Dîn Shâshî, bound together in one volume, as follows:—

I. Foll. 1-30. دیوان رکن صاین. Diwân-i-Rukn-i-Şâ'in.

A rare diwân of Maulânâ Rukn-ud-Dîn Şâ'in of Herat مولانا رکن الدین صاین هروی, who flourished in the reign of Sulţân

Abû Sa'îd Bahâdur Khân (A.H. 716-736 = A.D. 1316-1335) after whose death he entered the services of Sultân Tuğâ Timûr Khân (A.H. 737-753 = A.D. 1336-1352). He also addressed laudatory poems to Sultân Mubâriz-ud-Dîn Muẓaffarî (A.H. 713-767 = A.D. 1313-1358), Shâh Shuja' and several others, and died in A.H. 764 = A.D. 1326. See Bankipur Lib. Catalogue, vol. i, p. 227, where a copy of the diwân is noticed.

Beginning :—

از سحر غمزه توبه جادوی مطلقست اشکم چکیده همچو شراب مروقست

Contents :—

Qasîdahs, fol. 1^b; Muqatta'ât, and Ġazals intermixed, fol. 23^a. It ends with four Rubâ'is, the first of which, fol. 29^b (margin), runs thus :—

از روی تو تازه نوبهاری دارم الخ

The fly-leaf at the beginning contains a biographical notice of the poet, copied from some Tadkirah, by Muḥammad Bakḥsh Khân, the father of the donor of the Bankipur Oriental Library.

II. Foll. 31^b-62^a. دیوان ادیب صابر. Diwân-i-Adib-Şâbir.

The lyrical poems of Khwâjah Shihâb-ud-Dîn, poetically sur-named Şâbir, of Bukhârâ خواجه شهاب الدین صابر البخاری. He was sent as a spy by Sultân Sanjar (A.H. 511-552 = A.D. 1117-1157) to the court of Âtsiz (d. A.H. 551 = A.D. 1156), by whose order the poet was thrown, bound hand and foot, into the waters of Jihûn (Oxus) and drowned in A.H. 538 (A.D. 1143), 540 (A.D. 1145), 546 (A.D. 1151) or 547 (A.D. 1152).

Beginning on the margin :—

نماز شام چو صحبت برزد از ماری بریده گشت طریق سلام از سلمی

The diwân consists of panegyric Qasîdahs, and poems, and ends with a few detached verses. It is preceded by a biographical notice of the poet in which the date of the poet's death is given as A.H. 547 = A.D. 1152.

III. Foll. 63^b-83^b. دیوان امامی. Diwân-i-Imâmî. The diwân of Abû 'Abd Ullah Muḥammad bin Abû Bakr 'Uṣmân, with the poetical *nom de plume* Imâmî, of Herat ابو عبد الله محمد بن ابرو عبد الله محمد بن ابرو بكر عثمان المتخلص امامی, who died, according to Taqî Kâshî (Sprenger, p. 17), in A.H. 686 = A.D. 1277, or, according to Majmâ'ul-Fuṣaḥa, i, p. 98, in A.H. 676 = A.D. 1277. He was a contemporary of the celebrated Sa'dî, and the noble Qâḍî family of

Herat is said to be descended from him. See Bankipur Lib. Cat., vol. i, No. 88.

Beginning with a short biographical notice of the poet:—

• ملک الغلا امامی هروی از جمله فضلا و ندمای خراسان است الخ *

The first folio of the *diwân* is followed by a lacuna and the first line on the next folio runs thus:—

در بن دندان مارگر زهی دارو شود
ز استماع لفظ روی افزای انحضرت لعاب (Sic)

Contents:—

Qasidahs, fol. 64^a; Muqatta'ât, fol. 72^a; Gazals, fol. 76^b; Rubâ'is, fol. 79^b. The Rubâ'is are followed by some Qit'ahs, Gazals and Qasidahs all intermixed.

IV. Foll. 84^b-107^a. دیوان مجد همگر Diwân-i-Majd-i-Hamgar. The *diwân* of Khwâjah Majd-ud-Din Hibat Ullah, better known as Majd-i-Hamgar معروف به مجد همگر. He was a contemporary and a fellow-citizen of the celebrated Sa'di of Shirâz, and was in high favour with Sa'd bin Abû Bakr bin Zîngî, after whose death he became a warm friend of Khwâjah Bahâ-ud-Dîn, son of the great Sâhib-i-Diwan Khwâjah Shams-ud-Din Muhammad of Isfahân. He died in A.H. 686 = A.D. 1287. See Bankipur Lib. Cat., vol. i, No. 90.

Beginning:—

چو عکس رویتو پرتو بر آسمان انداخت
زمانه را بدر خورشید در کمان انداخت

The *diwân* begins with Qasidahs which are followed by Muqatta'ât, Tarkib-bands, and Gazals intermixed, and ends with some Rubâ'is, the first of which runs thus on fol. 106^b:—

خرم بتو داشتم دل پرغم را الخ *

A biographical notice of the poet, copied from some Tadkirah by Muhammad Bak^hsh Khân, and dated 15th Shawwâl, A.H. 1277, is found on fol. 84^a.

V. Foll. 108^b-127^b. دیوان بدرچاچ Diwân-i-Badr-i-Châch. The lyrical poems of Maulânâ Badr-ud-Din Muhammad مولان محمد چاچی of Châch or Shâsh, the modern Tashkand, also called Banâkit, who came to India during the time of Sultân Muhammad bin Tug̃laq (A.H. 725-752 = A.D. 1325-1351), to whom

he was a panegyrist. He adopted the poetical title of Badr and also *Châchi* or *Shâshi*, and died A.H. 754 = A.D. 1353.

This copy of the *diwân* consisting of *Qasidahs*, *Qit'ahs*, *Tarkib-bands*, *chronograms*, *Gazals* and *Rubâ'is*, without any order, begins thus:—

حمد آن سلطان عالم را که عالم پرور است
انس او در راه ایمان انس و جان را رهبر است

The whole *diwân* has been lithographed with glosses and vocabulary, Lucknow, A.H. 1261. The *Qasidahs* have also been lithographed in Cawnpur, A.H. 1261, and with a commentary in Râmpûr, A.H. 1289.

Written in fair *Nasta'liq* within coloured-ruled borders.

Dated Friday, 3 *Jumâdâ II*, A.H. 1023.

No. 473.

fol. 54; lines 15; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

دیوان حیدر کلوج

DÎWÂN-I-ĤAYDAR KALÛJ.

I. Foll. 1^b-40^b. Selections from the *diwân* of Ĥaydar کلوج, a native of Herat, who in his early days took to the profession of baker, in consequence of which he became known as Ĥaydar Kalûj. Although illiterate, he excelled many poets of his age, and it is said that, whenever any verse occurred to him, he asked the passers-by to note it down. He died in A.H. 959 = A.D. 1551.

The present *diwân* consists chiefly of *Gazals* arranged in alphabetical order.

Beginning:—

ای در دو جهان دولت و صلت هوس ما
وصل تو بصد گونه هوس ملتس ما

Written in ordinary *Nasta'liq*.

The colophon runs thus:—

تمت هذ النسخة المتبركة مسمى دیوان حیدری بروز چہار شنبہ ہوت
نماز ظہر بتاریخ ہژدہم شہر ربیع الثانی سنہ ۱۲ جلوس معلی ظل الہی زاد
رنعتہ و سلطنتہ و حشمتہ *

Apparently 19th century.

II. Foll. 41^b-47. اشعار نویدی *Ash'âr-i-Nawîdî*. A very small, but very rare, collection of some of the lyrical poems of Nawîdî of Nishâpûr, who came to India and attached himself to the services of the emperor Humâyûn. He died, according to Badâ'ûnî, iii, p. 377, in A.H. 973 = A.D. 1565.

Beginning with a preface by the poet:—

حمد و سپاس بیقیناس واجب الوجودی را سزاوار هست که مشام جان
زنده دلانرا اله *

The preface is followed by two short *Maṣnawîs* in praise of Humâyûn, the first of which begins thus on fol. 43^b:—

شاه عادل هملی فرخ فال اله *

Then follows a series of *Gazals* in which we find the peculiarity that in each of the *Gazals* the use of a certain letter of the alphabets is strictly avoided; that is to say, all the verses of a *Gazal* consist of such words as do not contain a particular letter. For instance, the first *Gazal* in which the use of the letter الف is avoided, begins thus on fol. 44^a:—

صد شکر که شد دولت وصل تو میسر گردید ز خورشید رخت دیده منور

In the preface, fol. 43^a, the poet says that the series consists of 29 *Gazals*, which he composed for the emperor Humâyûn.

III. Foll. 48^b-54^b. دیوان رحشتی *Diwân-i-Wahshatî*. A very short collection of *Gazals* by a poet who adopts the *takhalluṣ* *Wahshatî* رحشتی, arranged in alphabetical order.

Beginning:—

ای سرخته چون لاله ز عشقت درون مرا
بر بسته غنچه وار دل خسته خون مرا

Written in ordinary *Nasta'liq* on thin papers of bad quality. Not dated, apparently 19th century.

No. 474.

fol. 111; lines (centre col. 21); (margl. col.) 28;
size $9\frac{1}{2} \times 4\frac{3}{4}$; $8 \times 3\frac{1}{2}$.

I. Centre col. دیوان نغانی. Selections from the *diwân* of Figânî (see No. 352 in this catalogue), arranged alphabetically and beginning as usual:—

ای سرنامه نام تو عقل گره کشای را اله *

II. Margl. col. دیوان وحشی. *Dîwân-i-Wahshî*. A collection of the lyrical poems of Maulânâ Kamâl-ud-Dîn Wahshî مولانا کمال الدین وحشی. He was born in Bâfiq, in Kirmân, but as he came to Yazd in boyhood, and spent there almost his whole life, he is known as Wahshî Yazdî. He imitated the style of Figânî, and died in A.H. 991 = A.D. 1583.

Beginning:—

کشیده عشق در زنجیر جان ناشکیبا را الخ *

Gazals in alphabetical order, fol. 1^b; Muqatta'ât, fol. 79^b; Rubâ'is, fol. 80^b; Qasîdahs, fol. 81^b; Tarkîb bands, fol. 92^b: a Maṣnawî, entitled خلد برین *Khuld-i-Barin*, fol. 96^b.

Written in ordinary Nasta'liq within red-ruled borders.

Not dated, apparently 18th century.

A seal of one Muẓaffar Ḥusayn, dated A.H. 1277, is found on foll. 1^b and 111^b.

No. 475.

foll. 222,* lines 11; size 6×4; 4×2.

I. Foll. 1^b-156^a. The four well-known prose treatises of Maulânâ Nûr-ud-Dîn Muḥammad Zuhûrî of Turshîz in K̲h̲urâsân مولانا نور الدین محمد ظهیری ترشیزی who came to India in A.H. 938 = A.D. 1580, enjoyed the warm favour of Ibrâhîm 'Âdil Shâh II of Bijâpûr, and died in A.H. 1025 = A.D. 1616. The four treatises are I. دیباجہ نوری or Preface to the Nauras, a treatise on Indian music, composed by Ibrâhîm 'Âdil Shâh II himself; but according to some the Kitâb-i-Nauras was jointly composed by Zuhûrî and Malik Qummî. It begins thus on fol. 1^b:—

سرود سرایان عشرتکده قال که بنورس سرا بستان حال کار کام و زبان

ساخته اند الخ *

The colophon (fol. 24^a) is dated Thursday, 26 Jumâdâ II, A.H. 1237.

II. دیباجہ گلزار ابراهیم or Preface to the Gulzâr-i-Ibrâhîm, beginning on fol. 25^b:—

خرمی چمن سخن بطراوت حمد بهار پیرانیست الخ *

The colophon (fol. 49^a) is dated Sunday, the beginning of April, 1822.

III. دیباچہ خوان خلیل or the preface to the *Kh̲wân-i-K̲halil*, beginning on fol. 51^b :—

ای از تو بر اهل تخت و اکیل سبیل *

IV. مینا بازار *Mînâ Bâzâr*, a description of the Bâzâr so called, built by Ibrâhîm 'Âdil Sh̲hâh, beginning on fol. 100^b :—

عصمتیان رو پوش حیا پرور و خلوتیان عفت کوش چاک نظر را

مژده باد *

It has been lithographed with a commentary in Delhi, A.H. 1265, and in Lucknow, A.H. 1282.

Dated 23rd Rajab, A.H. 1237, corresponding with 17th April, 1822.

The above prefaces of Zuhûrî are all in homage of Ibrâhîm 'Âdil Sh̲hâh II, and describe his noble character and the splendours of his court. The first three have been printed under the title *سه نشر ظہوری* in Lucknow, 1846, Cawnpore, A.H. 1269, and A.D. 1873; English translation, Calcutta, 1887.

The colophon (fol. 99^b) is dated 26th March, 1822.

II. Foll. 158^b-222^b. Extracts from the *Jang Nâmah* or *Bazm Nâmah*, an account of the war of A'zam Sh̲hâh and Bahâdur Sh̲hâh, by Ni'mat Kh̲hân 'Âlî *نعمت خان عالی* originally called Mirzâ Nûr-ud-Dîn Muhammad, the well-known author of the *Waqâi'* Ni'mat Kh̲hân 'Âlî, who died in A.H. 1121 = A.D. 1709.

Beginning as in Rieu, p. 1049 :—

زب دیباچہ سخن نیایش بی نیاز است *

The account of the war begins on fol. 164^a.

An English abstract is noticed in Rieu, Add. 30779.

The colophon is dated 21st May, 1822.

Written in bold Indian Ta'liq.

Some English meanings of difficult words written in pencil are found in the margins here and there.

No. 476.

fol. 210; lines 13-15; size $9 \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3$.

I. Foll. 1^b-21^b. ارشاد الطالبینی *Irshâd-ut-Tâlibîn*.

An ethico-mystical treatise on the religious and moral doctrines of Islâm from a Sufic standpoint, by Jalâl-ud-Dîn bin Maḥmûd Th̲hânisarî *جلال الدین بن محمود تھانیسری*.

Beginning:—

الحمد لله الذي اعطى الطالبين شوق لقايه و اجدى المشتاقين
ذرق رضايه النخ *

The treatise contains 37 chapters, the first thirty-one of which occupy foll. 1^b-21^b, and the last five, foll. 23^a-30^b.

The colophon (fol. 30^b) is dated Sunday, 9th Jumâdâ I. The year given here as 2511 is evidently a mistake for 1152. The scribe of the copy did not know that Persian numerical figures, unlike Persian writing, run from right to left.

Scribe:—محمد ابراهيم.

II. Foll. 22^a, 137^a-139^b, 138^b. A short tract on the mystical meaning of "love" by 'Azîz Muḥammad un-Nasafî محمد عزيز النسفي.

Beginning:—

الحمد لله رب العالمين و العاتبة للمتقين اما بعد چنين گوید
اضعف ضعفا و خادم فقرا عزيز محمد النسفي *

III. Foll. 31^a-44^a. A defective treatise on the doctrine of Sufism and its subtilties. It is defective in the beginning, and opens abruptly thus:—

..... بلا و مشقت مبتلا ميگردد اما باب اول در اثبات واجب
الوجود النخ *

In a subscription at the end, due to a later hand, it is said that this treatise, entitled نما گيتي "Gitî Numâ," was finished on 17th Jumâdâ I, A.H. 1133.

It is divided into five Bâbs, as follows:—

Fol. 31 ^a...	..	باب اول در اثبات واجب الوجود
Fol. 33 ...	..	باب دوم در بيان نفس طبيعي و حيواني و انساني و نباتي
Fol. 37 ^a...	..	باب سيم در صدور موجودات
Fol. 39 ^b...	..	باب چهارم در سبب ايجاد عالم
Fol. 40 ^b...	..	باب پنجم در مبداء و معاد ..

IV. Foll. 45^b-105^a. لباب الاخبار Lubâb-ul-Akhbâr. A collection of 400 traditions of the Prophet on all points of theology and

law, translated, according to Ind. Office Lib. No. 2639, from Aḥmad bin 'Abd Ullah's original collection in Arabic, by Muḥammad Maḥmūd محمد محمود. The present work contains the text with a Persian paraphrase.

Beginning:—

حمد بیحد و مدح بیحد مرخدای را عز و جل جلاله و عم نواله الخ *

The work is divided into 40 Bâbs, each of which contains 10 traditions.

An index of the 40 Bâbs is given on foll. 46^a-47^a.

It was printed in Bombay, A.H. 1280.

The colophon (fol. 105^a) says that this copy was transcribed for Muḥammad Ibrâhîm by خلیفه زین العابدین تغلق آبادی قریشی on 25th Şafar, A.H. 1134.

V. Foll. 106^b-111^b and 145^a-164^a. A treatise on the articles of Muhammadan faith and legal prayers, in the form of questions and answers intended for beginners.

Beginning:—

حمد متواتر و ثنای متکثر مرحضرت بی نیازی را *

The title of the book and the name of the author are not given in the text. In the colophon (fol. 164^b) it is called جامع الفیوضات یعنی احکام الصلوة. It is also said here that the copy was transcribed for Muḥammad Ibrâhîm by خلیفه زین العابدین on 7th Duḥijjah, A.H. 1132.

VI. Foll. 113^b-136^b. A Sufi treatise in which the nature and rules of the spiritual life are explained, and illustrated by anecdotes and sayings of holy-men.

Beginning:—

بدانکه حضرت حق سبحانه تعالی را من حیث توجه الی عالم الظهور *

The name of the author and the title of the work are not given, but a reference to Jâmi (fol. 114^a), who is spoken of in the past tense, suggests that it was written after his death (A.H. 898 = A.D. 1492). The colophon (fol. 136^b) is dated Sunday, 22nd Rabî' (?). The year, as in the first treatise, is 2511, which is a mistake for 1152 (A.H.).

VII. Foll. 140^a-144^b. مرغوب القلوب Margûb-ul-Qulûb. A Maṣnawî on the elements of asceticism and mysticism, commonly ascribed to Shams-i-Tabrizî شمس تبریزی (d. A.H. 645 =

A.D. 1247), the spiritual guide of Maulânâ Jalâl-ud-Dîn Rûmî, composed, according to some copies, A.H. 757 = A.D. 1356, i.e. 112 years after Shams-i Tabrizî's death—a fact which renders the statement absurd. This copy does not give any date of composition. For further detail see Ind. Office Lib. No. 1840, etc.

It begins with a short preamble in prose, thus:—

این کتاب مرغوب القلوب از گفتار شیخ المشایخ قطب المحققین و امام
السالکین شمس تبریز قدس سره العزیز *

The poem itself begins thus:—

بگویم حمد رب العالمین را عطا کو کرد بر ما عقل دین را

It is divided into 10 Fāsils.

VIII. Foll. 165^a-171^b. A theological tract on some of the religious duties of Islâm in form of Mas'alahs, by Qutb ud-Dîn Muḥammad bin Giyâṣ-ud-Dîn قطب الدین محمد بن غیاث الدین. It seems to be identical with No. 2627 in Ethé, Ind. Office Lib. Cat.

Beginning:—

الحمد لله رب العالمین بدانکه حق سبحانه و تعالی که
بر همه بندگان مکلف فرض عین است *

IX. Foll. 172^a-198^a. A mystical treatise on the doctrines of the Muhammadan faith from a Sufic standpoint. The beginning is defective, and the treatise opens thus abruptly:—

— رنگی نیست — زانرو که ز نقش غیر حق بیزارد *

The work is illustrated by sayings of eminent *Shaykhs*, mystics and holy men.

The colophon (fol. 198^a) is dated Sunday, 11th Jumâdî II, A.H. 1134.

X. Foll. 198^b-210^b. *Rumûzât*. A treatise dealing with some questions on religious, philosophical and ethical topics of mystical tendency, by an anonymous author:—

Beginning:—

الحمد لله على مانع القدرت و المحسنات الخ *

The colophon is dated 20th Jumâdî II, A.H. 1134.

The folios of this MS. are in great confusion. The right order seems to be foll. 1-21, 23-30, 22, 137-139, 31-111, 145-164, 113-136, 140-144, 165-210.

Written in ordinary Indian Ta'liq. Slightly damaged by worm holes.

No. 477.

fol. 145; lines 15; size $8\frac{1}{4} \times 5$; 6×3 .

I. المراءظ در Durr-ul-Mawâ'iz, foll. 1^b-8^a.

A short Maṣnawî on moral precepts, by Sayyid Ḥusayn Sîd Ḥasîn, whose name appears on fol. 7^b, line 15. According to the concluding verses, it was completed in A.H. 1203 = A.D. 1788.

Beginning:—

خدا را سپاسی کنم از نخست که این نامه گردد ز فیض درست

II. خرابات Kharâbât, foll. 8^b-30^a.

Another Maṣnawî, most probably by the preceding author, containing similar matter illustrated by anecdotes, etc. The title of the poem, which expresses the date of its completion, A.H. 1204 = A.D. 1789, is given in the concluding line, on fol. 30^a.

Beginning:—

سپاس از لب جام حق را سزا ست الخ *

III. Maṣnawîs مثنویات foll. 30^b-37^b. A collection of short Maṣnawîs of different metres and on different subjects, without the author's name. The first begins thus:—

اره بفرق سر دیو رجیم بسم الله الرحمن الرحیم

The author of this Maṣnawî flourished under Shâh 'Abbâs (II), who is eulogised on fol. 32^a.

IV. A diwân by a poet who intentionally conceals his name, foll. 38^a-145^b. In a Qit'ah on foll. 66^a-66^b, the poet says that although his friends insisted that he should reveal his name in the diwân, he did not like to acquire fame by composing poems. It is however evident that he flourished during the time of Kalb 'Alî Khân (A.H. 1287 = A.D. 1870), whom he mentions on fol. 66^a. The chronograms on foll. 67^b-68^a range from A.H. 1201 to 1284.

Beginning:—

بفصل بهاران بشو در حدائق که خوش داده از سینه بیرون حقایق

The diwân consists of Qaṣîdahs; Qit'ahs, fol. 65^a; chronograms, fol. 67^a; Rubâ'is, fol. 68^b; Gazals in alphabetical order, fol. 76^a.

The first *Gazal* begins thus:—

بکن از خاکساران کد به عز و سرفرازی را
که ماه آسمان فرمان بود ماه حجازی را

Written in ordinary *Nasta'liq*.

Not dated; 19th century.

No. 478.

fol. 137; lines 14; size $7\frac{1}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

I. ریاض الصنائع *Riyâd-uṣ-Ṣanâ'i'*. A versified treatise on metrical science and the art of rhyming, by *Alfî bin Ḥusaynî Sâwajî* الفی بن حسینی سارجی, dedicated to 'Abd Ullah Qutub Shâh of Golconda (A.H. 1020-1083 = A.D. 1611-1672), after whose name the author entitled it ریاض الصنائع قطب شاهی.

Beginning with a prose preface:—

حمد وافر و ثنای کامل مبدع و صانعی را شایانست الح *

Each metre is illustrated by a distich containing its name, and followed by its scansion.

Dated Tuesday, 25th *Dulhijjah*, A.H. 1222.

II. Fol. 58^a. Another versified treatise on the same subject without any title. In the colophon, fol. 64^b, the composition is ascribed to the celebrated *Gulâm 'Alî Âzâd* of *Bilgrâm* (d. A.H. 1200 = A.D. 1785) غلام علی آزاد بلگرامی.

Beginning:—

عرب هم عجم نوزده بکر دارد *

The colophon says that the transcription was completed on Monday, 14th *Rabî' I*, A.H. 1221 at *Başrah*, in the monastery of 'Abbâs son of 'Alî the fourth *Khalifah*, in a hasty manner within four hours.

Fol. 65^a-68^b blank.

III. Fol. 69^a. A collection of *Rubâ'is*, *Gazals*, *Maṣnawîs*, single verses, etc. from various poets.

Beginning with *Rubâ'is*:—

نام تو می بارد عشق از نامه و پیغام تو می بارد عشق

After 27 *Rubâ'is* begin the quatrains of the famous *Abû Sa'id* *Abul Khayr* ابو سعید ابو الخیر (d. A.H. 440 = A.D. 1048) fol. 71^b.

The total number of Rubâ'is is 165, and a great many of them, belonging to different poets, are, as usual, ascribed to Abul K̲hayr. The first Rubâ'i under the heading رباعیات سلطان ابو سعید ابو الخیر runs thus:—

من بی تو دمی قرار نتوانم کرد الخ *

This section is not dated.

Written in ordinary Ta'liq.

The MS. is injured in many places.

No. 479.

fol. 101; lines 19; size $11\frac{1}{4} \times 7$; $8\frac{1}{2} \times 4\frac{3}{4}$.

I. Foll. 1b-24b. Qiyâmat Nâmah.

An account of the events which are to take place at the approach of the Day of Resurrection, and of the world to come, by Maulavi Rafi'ud-Din موری رفیع الدین, a popular Indian scholar of the 19th century.

Beginning:—

حمد و شکر رب العزت را بر گوناگون نعم ظاهری و باطنی
و دینی و دنیوی *

II. Foll. 24b-26b. Commentary on the initial verse of the Qurân سبحان الله, viz. کلمه تمجید, and on the بسم الله الرحمن الرحيم, viz. و الحمد لله ولا اله الا الله و الله اکبر ولا حول ولا قوة الا بالله العلي العظيم, by an anonymous author.

Beginning:—

بدانکه شیون کمالات الهی هرچند بی انتباه ست، الخ *

III. Foll. 27a-54b. Sirâj-ul-Abrâr wa Minhâj-ul-Anwâr. A theological treatise on religious obligations, consisting of selections from the work entitled غرر و درر Gurar wa Durar, which is a Persian translation of Abul Layṣ Samarqandî's (d. A.H. 375 = A.D. 985) Tanbîh-ul-Gâfilîn, by 'Alî bin Muḥammad bin 'Alî Iṣfahânî اصفهانی علی بن محمد بن علی.

Beginning:—

الحمد لله رب العالمین بدانکه این مختصرست در علم تذکیر
و وعظ و حکایات از احادیث صحیح الخ *

The work is divided into 20 short chapters enumerated at the beginning.

IV. Foll. 56^a-75^b. ضرر المكلف *Ḍurūr-ul-Mukallif*. Another treatise on Muhammadan theology and law, by Muḥammad Amjad bin Muḥammad Arshad محمد امجد بن محمد ارشد with copious notes on the margins.

Beginning:—

نحمد الله على ما انعمنا الايمان هو خير الانعام و وعدنا بدخول
الجنة الاسلام

V. Foll. 76^a-80^b. تهذيب الميت *Tahdīb-ul-Mayyat*. Another theological treatise dealing especially with legal precepts for funeral rites and ceremonies according to the Hanafite School, by 'Abd-ush-Shukūr Anṣārī عبد الشكور انصاري.

Beginning:—

* الحمد لوليه القاي و الصلوة على نبي الكريم و اصحابه اجمعين

VI. Foll. 81^a-98^b. ترجمه سراجيه *Tarjumah-i-Sirājiyah*.

A Persian translation of Sirāj ud-Din Muḥammad bin Muḥammad bin 'Abd ur-Rashīd Sajāwandi's (who flourished about A.H. 600 = A.D. 1203) well-known treatise on the Muhammadan Law of Inheritance, commonly called السراجيه, by the same Muḥammad Amjad bin Muḥammad Arshad who has been mentioned above (Art. IV) as the author of a theological treatise entitled ضرر المكلف.

Beginning:—

* لله ميراث السموات و الارض اصناف بيقياس حمد و سپاس النع *

VII. Fol. 99 contains a list of names of the saints taken from the Taḍkirat-ul-Auliya of Farid-ud-Dīn 'Aṭṭār.

VIII. Foll. 100^a-101^a. A Sufic genealogy by one Sayyid Aḥmad سيد احمد, who calls himself a disciple of Shaykh 'Abd-ul-'Azīz (d. A.H. 1239 = A.D. 1823) bin Shāh Walī Ullah (d. A.H. 1176 = A.D. 1762). The genealogy begins with the name of the author and ends with that of the Prophet.

Written in ordinary Indian Ta'liq.

Not dated ; 19th century.

No. 480.

foll. 88; lines 17; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

I. Foll. 1^b-56^b. *Tuḥfat-ul-Tuḥfat* تحفة الودائع في حل دقائق الوقائع. Explanation of the Quranic verses used in Ni'mat Kḥân 'Âlî's well-known work "Waqâ'i'-i-Haidarâbâd," better known as "Waqâ'i'-i-Ni'mat Kḥân 'Âlî."

Beginning:—

حمد وافر و ثناء متکثر خالقى را سزا ست که بقدرت کامله خویش
شاهدان حجله ایجاد النج *

We learn from the preface that the author, who calls himself *Kamâl-ud-Dîn Aḥmad Şiddîqî*, was born in *Ātashpārah*, *Parganah Naldî*, District *Rājshāhî*, and that he wrote this work A.H. 1204 = A.D. 1789 during his student life in the *Calcutta Madrasah*. He adds that as from the time of composition of the *Waqâ'i'-i-Ni'mat Kḥân 'Âlî* (A.H. 1097 = A.D. 1685) down to A.H. 1204 nobody had attempted to elucidate the meanings of the Quranic verses used in the *Waqâ'i'*, and as it was difficult for readers to have a just idea of the said work without possessing a clear knowledge of the Quranic verses in it, he (the author) thought it desirable to write the present work. His literary occupations did not however permit him to proceed with the work until the outbreak of the Hindu disturbance in the beginning of A.H. 1204, which seriously affected the working of the *Madrasah* for three successive years. The author thus obtained leisure, which enabled him to write this work. He further adds that the meanings and explanations given by him are generally based on the *Tafsir-i-Husaynî* (a well-known commentary upon the *Qurân* by *Husayn Wâ'iz Kāshifî*, composed, A.H. 899 = A.D. 1493), and that for the facility of readers he has mentioned the names of the *Sipārah*, the *Sûrah* and the *Rukû'* at the beginning of each verse explained by him, and has also arranged the verses in the order in which they stand in the *Waqâ'i'*.

Fol. 57 blank.

II. Foll. 58^a-88^b. *پند نامه* The popular *Pand Nâmah* of *Farid-ud-Dîn 'Aṭṭâr* (d. A.H. 627 = A.D. 1229), beginning as usual.

The *Tuḥfat-ul-Wadâ'i'* is written in a neat *Nasta'liq* without the scribe's name, and the *Pand Nâmah* in an ugly and careless Indian *Ta'liq* by one *Gulâm Najaf* غلام نجف.

Not dated; 19th century.

Some worm holes towards the end.

No. 481.

fol. 84; lines 23; size $8\frac{1}{2} \times 4\frac{1}{2}$; 6×3 .

I. Foll. 1^b-33^b. A treatise on the theoretical and practical doctrines of Sufism, interspersed with verses and quotations from the Qur'ân and the sayings of holy men.

Beginning:—

و درود ببعثد و ظهور که شهود ذات و مقصود صفات است *

The title of the work and the name of the author could not be traced. A note on the last folio of the MS. reads: "this volume consists of six treatises, viz. (1) غوثیه (2) حاشیه لمعات (3) گلشن راز در حاشیه لمعات (4) شرح مرغوب القلوب (5) عشقیه (6) وصلت نامه"; but we got here only three treatises; viz. the last two mentioned, preceded by the present. It is therefore probable that the title عشقیه is intended for the present treatise.

It breaks off abruptly thus:—

مشاهده دوست نقل میکند ازین معنی است که خواجه حافظ

II. Foll. 34^b-58^a. Dur Nâmah-i-Ashraf در نامه اشرف خانیه Khânî. A commentary upon the mystical treatise مرغوب القلوب noticed under No. 476.

Beginning:—

حمد مر خداوندی که ایوان حقیقت را بلند افراخت *

The text consists of eleven Faṣls in this copy. A quotation from Jâmî at the end suggests that the commentary was written after his death (A.H. 898 = A.D. 1492).

III. Foll. 59^a-84^a. Anis-ul-Ġurabâ. انیس الغریا. A Ṣufi tract interspersed with quotations from the Qur'ân, Ḥadīṣ, etc., identical with the copy noticed in Dr. Ethé, India Office Lib No. 1880, in the colophon of which the author is called 'Abd-uṣ-Ṣamad عبد الصمد, who, according to the learned doctor, is probably identical with the author of الاخبار الاصفیا, and the editor of the مکتوبات علامیه. The subscription in this copy says that it was completed A.H. 148, probably meant for 1048.

Written in careless Naskh, with many clerical errors.

Not dated, probably 18th century.

No. 482.

fol. 79; lines 14; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

جواهر العجائب

JAWÂHIR-UL-'AJÂ'IB.

I. Foll. 1-16. A Tadhkirah of female poets by Fakhrî نغری, who wrote it in Sind at the court of Muḥammad 'Îsâ Tarkhân (d. A.H. 974 = A.D. 1566).

The MS. opens abruptly thus:—

جنت مکانی شاه حسن مرزا انار الله برهانه از جهان فانی بسرایی
جاودانی رخت بست *

The author was a panegyrist of Shâh Tahmâsp, and left, besides this work, a Persian translation of Mir 'Alî Shîr Nawâ'is, Majâlis-un-Nafâ'is (see Rieu, p. 365), and two collections of Gazals entitled Bustân-ul-Khayâl and Tuḥfat-ul-Ḥabîb.

II. Foll. 16-79: The Jawâhir-ul-'Ajâ'ib is followed by the last section (نمود چهارم) of the Mir'ât-ul-'Âlam, treating of the biographical notices of the Persian poets. This portion corresponds with fol. 276^b-291^a of the copy of the Mir'ât-ul-'Âlam, No. 11 in this catalogue.

Written in ordinary Indian Ta'liq with the headings in red.

Not dated, apparently 19th century.

No. 483.

fol. 79; lines 13-22; size $9\frac{3}{4} \times 6$; $8\frac{1}{4} \times 4$.

Foll. 1^b-45^b. A history of the first five years of Aurangzib's reign, containing a detailed account of the period during which he was occupied in crushing his competitors, and securing the throne.

Beginning:—

ابوالمظفر محیی الدین محمد اورنگ زیب بهادر عالمگیر بادشاه
غازی آن قطب فلک سلطنت و جهانداري مرکز دایره عظمت و بختیاری *

The author, who does not reveal his name anywhere, flourished during the time of Aurangzib, of whom he speaks in the present tense. The history begins with the praises of Aurangzib, his birth and minority, followed by his campaigns in the Deccan, his struggles with his brothers. etc., etc., and ends with the death and burial of Shâh Jahân in Rajab, A.H. 1076.

A copy of the work, exactly agreeing with the present, is noticed in Rieu i, p. 265, where the contents are described.

The subscription says that the MS. belonged to one Sayyid Ṣafdar 'Alī, better known as Sayyid Fakhr-ud-Din Ḥusayn, bin Sayyid Amjad 'Alī.

II. Foll. 48^a-79^b. Biographical notices of Persian poets, without beginning or end. It begins without any preface with an account of 'Abd-ur-Raḥīm Khān Khānān, thus:—

نواب عبد الرحيم مرزا خانخانان سپه سالار رحيم تخلص خلف ارشد

محمد بيدامغان *

and breaks off in the middle of the notice on the poet Ṣādiq. The poets mentioned are mostly those who flourished in Akbar, Jahāngīr, Shāh Jahān and Aurangzib's time.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

Foll. 72^a-79^b are written diagonally.

No. 484.

fol. 66; lines 15; size $8\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{3}{4} \times 2\frac{1}{2}$.

I. Foll. 1^b-36^a. گلشن راز Gulshan-i-Rāz. The famous mystic Maṣnawī, composed in answer to fifteen metaphysical questions propounded by Amīr Ḥusaynī Sādāt (the author of the well-known Sufistic Maṣnawī Zād-ul-Musāfirin, who died about A.H. 729 = A.D. 1328) by Shāykh Maḥmūd Shabistārī شينخ محمود شبستري, who died in A.H. 720 = A.D. 1320.

Beginning:—

بنام آنکه جانرا نکرت آموخت النح *

For editions, translations and other particulars see Bankipūr Library Catalogue, vol. i, pp. 170-173.

II. Foll. 36^b-66^a. وصلت نامه Waṣlat Nāmah. The Waṣlat Nāmah of Farid-ud-Din 'Aṭṭār, for which see No. 299 in this catalogue.

III. Foll. 1^b-20^b (Margin) رساله شاهد Risālah-i-Shāhid. A mystical prose treatise on love and its various stages, by the same Maḥmūd Shabistārī, who wrote it for one Shāykh Ibrāhīm, a relation of Ismā'il Sisi, for whom Maḥmūd entertained an admiration bordering on madness; see Sprenger, p. 478. It is divided into several Lam'ahs.

Beginning :—

الحمد لله الذي نور وجه حبيب بتجليات الجمال الخ *

Written in ordinary Naskh within coloured-ruled borders.

Dated A.H. 1036, see fol. 36a.

Scribe :—قاسم حسینی.

Foll. 21^b-27^b (margin). Some selected poems and verses from other poets, written in a later Indian Ta'liq.

No. 485.

fol. 28; lines 13; size $7\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

I. Foll. 1^b-16^b. سراج الوهاج Sirâj-ul-Wahhâj. A discursive commentary on a verse of Hâfiz, by Sirâj-ud-Dîn 'Alî Khân Arzu سراج الدین علی خان آرزو (d. A.H. 1169 = A.D. 1755), the author of the well-known biographical work Majma'-un-Nafâ'is, etc.

Beginning :—

کشتی نشینان سخن را شرط بجز حمد واجب تعالی نیست.*

The verse commented upon is :—

کشتی شکستگانیم ای باد شرطه بر خیز باشد که باز بینیم آن یار آشنا را

The colophon, fol. 16^b, is dated Calcutta, Tuesday, 25th Shawwal. The year is not given.

II. Foll. 17^a-28^b. A treatise in mixed prose and verse on the prerogatives of 'Alî, based on the Qurân.

Beginning :—

بعد از محامد حق و اوصاف مصطفی
دارم هوای مدحت سلطان اولیا

Written in ordinary Indian Ta'liq.

The colophon of this treatise is dated Friday, 29th Rabî' II, A.H. 1221.

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ADDITIONS AND CORRECTIONS.

- Page 23, line 19. Read *Hādiq* instead of *Hādiq*.
 „ 52, „ 13. Read *Mu'tamad* instead of *Mu'tamid*.
 „ 67, „ 29. Read *Haydarābād* instead of *Haydarābād*.
 „ 77, No. 102. See the article on this work by H. Beveridge in the J.A.S.B. for 1895, pp. 194 fl.
 A copy of the portion of this work dealing with Bengal is in the Library of the Asiatic Society of Bengal, and there catalogued as *Tawārīkh-i-Bangālāh*. This is the extract on which Beveridge's article is based. See the Catalogue of the Persian Books and Manuscripts in the Library of the Asiatic Society of Bengal, Calcutta, 1895, p. 182, No. D 331.
- „ 78, line 22. Read *Polynestia* instead of *Polinisia*.
 „ „ 32. Read *architectural* instead of *architectural*.
 „ 97, „ 9. Read *quḍr* instead of *guzār*.
 „ 101, „ 15. Read *Nasafi* instead of *Naṣafi*.
 „ 102, „ 27. Read *Ġaḍanfariyah* instead of *Ġazanfariyah*.
 „ 109, „ 8. Read *Husayn* حسین instead of *Hasan* حسن.
 „ 122, „ 23. Read *Ibn-i Khātūm* instead of *Ibn-i Khātīm*.
 „ 136, „ 32. Read *are* instead of *is*.
 „ 147, „ 28. Read *Yūsuf* instead of *Yusuf*.
 „ 148, „ 13. Read *Ṣafawī* instead of *Safawī*.
 „ 176, „ 24. Read *Harirī's* instead of *Harirī's*.
 „ 190, „ 23. Read *Riḍā* instead of *Riḍā*.
 „ 194, „ 20. Read *Guftār* instead of *Guftār*. The same correction applies to line 22 on the same page.
 „ 219, „ 31. After 7:06 add. See also p. 119 in this Catalogue.
 „ 236, „ 12. Read *Mahmūd* instead of *Mahmūd*.
 „ 249, „ 9. Read *Maulavī* instead of *Maulawī*. The same correction applies to p. 252, line 5, p. 254, line 10.
 „ 253, „ 6. Read *Bankipur* instead of *Bankipūr*. The same correction applies to p. 254, line 5.
 „ 273, „ 28. Read *Fayḍī* instead of *Faidī*.
 „ 275, „ 11. Read *Tahmāsp* instead of *Tahmasp*.
 „ 276, „ 6. Read *Delhī* instead of *Delhī*.
 „ 280, „ 29. Read *Harīṣī* instead of *Harīṣī*.
 „ 281, „ 18. Read *Kamrah* instead of *Kamran*.
 „ 285, „ 6. Read *Qit'abs* instead of *Qit'abs*.
 „ 302, „ 17. Read *Wāsūkhṭs* instead of *Wāsūkhṭs*.
 „ 303, „ 23. Read *Jauhari* instead of *Jawhari*.
 „ 312, „ 10. Read *Ahlī* instead of *Ahlī*.
 „ „ 11. Read *Riḍā* instead of *Riḍā*.
 „ 317, „ 24. Read *الطوائف* instead of *الطوائف*.
 „ 320, „ 21. Read *Ahmadābād* instead of *Ahmadābād*.
 „ 321, „ 22. Read *Shāhzādah Mu'izz-ud-Dīn* instead of *Shāhzādah Mu'izz-ud-Dīn*.
 „ 329, „ 30. Read *Hūshrubā* instead of *Hūshrulea*.
 „ 343, „ 3. After the word "work," add, *like the one mentioned, p. 106 in this Catalogue*.
 „ 353, „ 12. Read *Arzū* instead of *Arzu*.
 „ „ 19. Read *Shawwāl* instead of *Shawwāl*.

